

THE
AVDI FILIA,
OR
A RICH CABINET
FULL OF SPIRITVALL
IEVVELS.

Composed by the Reuerend Father,

DOCTOVR AVILA,

Translated out of Spanish into English.



Omnis terra adoret te, & psallat tibi.

Psalm. 65.

Let all the earth adore thee, & sing to thee, O Lord.

Permissu Superiorum, M. DC. XX.

THE
AVDI FALLA

A RICH CABINET

THE OF SPILLAGE
LEVI LEE

COMPANY
DOCTOR AVI

THE OF SPILLAGE

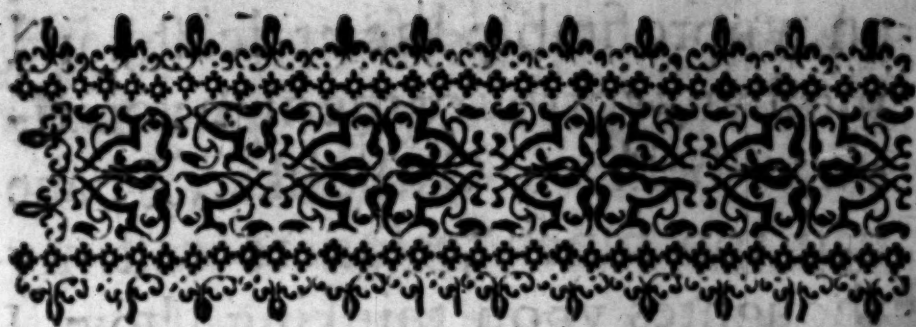
THE OF SPILLAGE

THE OF SPILLAGE

THE OF SPILLAGE

102308

THE OF SPILLAGE



THE
DEDICATORY.
TO ALL
ENGLISH
CATHOLIKES.

HA V I N G receaved
the honour, and hap-
pines to be a member
of your Holy Com-
munion ; and on the
other side, hauing done you no-
thing but dishonour, by leading
an

THE DEDICATORY.

an vnprofitable life at least, and most vnnvorthy of the high vocation of being a Catholike; I haue had too much reason to cast my thoughtes vpon thinking, how I might make you some little part of amendes. Nothing came to my mind (vvhich might also be vvithin the measure of my povver) but the presenting you vvith this Book; vvwhich, togeather vvith my selfe, I cast at the feet of you all, vvith an humble and most reuerend affection. Our Lord doth know, how much need I haue of all your prayers, and the high account, vvwhich I make of them; vvwhereby you may ghesse, how much in earnest I desire the same.

And because there is amongst you a Religious Person, a true servant & spouse of Christ our Lord,
by

THE DEDICATORY.

by vvholes meanes, through the goodnes of God, I am growvne to an increafe of fome good desires to doe him Service; and vvho made much impression vpon my mind, tovwards the making me translate this very Booke; I do also dedicate it, to the same person, in a particular manner, as a token of Eternall Gratitude. And I beg of that Soule, that vvhen, by vvay of Exchange, for the great Treasures, vvhervvith God hath trusted her, she shall be remitting her deuout Petitions to that diuine Maiefty; the necessities of myne, may not be layd aside.

Our Lord Iesus graunt, by the precious merits of his bitter Passion (vvhich I beseech him to apply to vs all, by the intercession of his Immaculately conceaued Mother, the Queene of Heauen) that vve, vvho

THE DEDICATORY.

by his grace, are in these difficult
tymes, made members of his *Mi-
litant Church* (vvhich to vs indeed
is so truely *Militant*) may one day,
by his goodnes, arriue to be also
mēbers of the *Triumphant*. Where
clearly, and, at once, vve shal be
sure to see, and vvonder, at the
inestimable riches of Mercy, vvher-
vvith our Lord did choose vs fevv,
out of so many millions of soules,
to professe his *Truth* and *Fayth*,
vvith so much preiudice to our sel-
ues, in all those thinges, vvwhich
the Foolish and Childish World is
vvont to hold so deare. Only vve
must take care, that vve continue
in it, to, and in the end; and in
the meane tyme, also to accompa-
ny our *Fayth*, by such good vvorks
as may become this high Profes-
sion; for else vve shall but double
our

THE DEDICATORY.

our damnation . Our Lord deliver vs from falling into that Abyſſe of miſery ; and enable vs by his holy Grace , ſo to ſerue and ſuffer for him heere , that Eternally vve may adore him in Heauen .

*The affectionate humble
ſervant of you all ,*

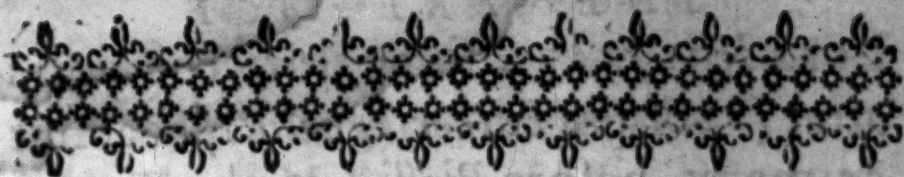
L. T.

THE DEDICATION
our damnation. Our Lord deli-
ver us from falling into that Abys-
s of misery; and enable us by his
holy Grace, to persevere and suffer
for him here, that Eternally we
may adore him in Heaven.

The affectionate humble
servant of your self
L. T.

P

W
to
th
N
se
uo
w
th
O
th
o



THE PREFACE TO

The discreet, and pious Reader.

TH E (a) extraordinary fame, of this Excellent book gaue me a curiosity to be acquainted with it; & charity, I hope, is that, which makes me thus deliuer it ouer, to be acquainted with you. The Title thereof will haue told you the *Authours* Name; and when you shall haue perused it, you will acknowledge, I believe, that spirit to haue been eminent, which the only Giuer of all good things, bestowed vpon him. The (b) Country of his birth, was *Spaine*; and the time of his life, was this last age of ours; for he dyed, in the yeare of our

(a) The great fame that this Booke enioyeth throughout the world.

(b) The Nation of the Author, and the tyme wherein he liued, and when he dyed.

Lord

**

THE PREFACE

(c) B. F. Ignatius dyed in the year 1556. Doctor *Asila*, in the year 1569. and B. Mother Teresa, in the year 1581.

(d) The communication, which he had with the holiest persons of his tyme.

(e) He carryed great devotion to the Society of Iesus.

Lord Iesus 1569. some thirteene years after (^c) *Blessed Father Ignatius*; & about as many, before *Blessed Mother Teresa*.

With (^d) both these Saints, being mirrours of their tymes, and the lasting miracles of these endes of the world, he had particuler communication. For the later of them, he aduised, and directed in the way of spirit, concerning some difficultyes, which occurred to her; and she was both comforted, and instructed greatly by him. And as for the former, he bore such affection; and even admiration to his holy *Institute*, that his owne being already, at that tyme, so far in yeares, was (^e) the only cause, that clipt the winges of his desire, which would faine haue beene carrying him on; to flye apace after such a guyde. But what, he could, he did; by addressing diuers of his disciples, to become members of that *Society*, wherein they happily both liued and dyed; as appeareth both by the history of

TO THE READER.

of his life, and yet further, by some of his owne printed letters; and in a Church of the *Society of Iesus* he would needs be buried, namely at *Montillia*, in *Andaluzia*.

The (f) life of *Doctour Auila*, is written by *Fray Lewis de Granada*, a Religious man, of the glorious *Saint Dominickes Order*; and one renowned in the world, both for the memory of his great vertues, and the presence of his holy bookes. It is no meaning of myne, to giue you heere, the full relation of this life; but I only shew, euen by the circumstance of the eminent man who wrote the same, what account our *Authour* deserueth at our hands; which must needs rebound vpon this Booke, so farre, as to increase your estimation therof. For this reason also, you shall vnderstand, that when he was yet in health, and subiect to the greatest importunity of busines, he (g) mentally prayed foure houres euery day; and he slept but foure, euery night.

(f) Fray Lewis de Granada, wrote his life.

(g) He was a man of very great Prayer.

THE PREFACE

When afterward he grew into sicknes (which he was subiect to, and that in greate^r extremity, for those seauenteene yeares, which did immediately preceede his death) it is probable, that he must *sleep* much lesse; and it is faithfully recorded in the life it selfe, that he *prayed* much more; for all was *prayer* with him, from the morning, till two of the clocke afternoone; and againe, from six, till bed-tyme, which with him, was not till about an eleuen.

(h) With
how great
light of
vndersta-
ding, and
heate of
Charity,
this Book
was writ-
ten.

So as this (h) *Booke*, and the rest of his excellent workes in this kind, were not so much the issue of a studious and speculative brayne, as of a bleeding and boyling hart. Boyling, through the loue of God; and bleeding, for the sins of the world. Which two objects, being so perpetually before the eyes of his mind; and he, so hourelly, treating with the purity of God, by way of amorous contemplation; and vvith men (whose consciences were loaden vvith sinne) by vvay of conuersation, and compas-
sion;

TO THE READER.

sion; it is the lesse wonder, if his words
vvere like so many burning coales,
which might serue, to seare those soules,
which are full of festred soares; and to
set such others as are sound, on fire,
vvith the loue of Almighty God.

And in the same spirit, he hath also
written a large Booke of Sermons vpon
the B. Sacrament, and vpon some festi-
uityes of our B. Lady; as also a Booke
of Epistles to seuerall persons, vpon se-
uerall occasions; vvhich I would to
God some Reader, who hath knowledg
of that language would take the paines
or rather pleasure to translate. For I
am much deceaued if there be any ver-
tue to be obtayned, or any vice to be a-
uoyded, or any necessity to be remo-
ued, or any affliction to be asswaged,
wherein a man may not find some ex-
cellent addresse for his purpose, in the
reading of those works aforesaid, which
he was inspired to write by the loue, &
for the loue of God.

This loue of God being in him so

hoat

T H E P R E F A C E

(i) How
bethirfted
after the
faluation
of foules.

(k) Life
of D. A-
uila; part.
cap. 2.

(l) Out of
the feare,
which
then he
had, that
it would
not be fa-
tisfied,
before
his death.

(m) The
high ve-
neration
wherein
he had B.
F. Ignati-
us; whom

hoat, did make him profoundly loue,
that which God loued fo much; & the
ardent defire which he had to (i) gaine
fuch (which were the foules of men, for
whom Chrift dyed) to God; made him
employ the credit which he found with
fome great Prelates, and other great per-
fons (as the vvriter of his life relates) in
procuring them to found (k) fome Col-
ledges; for fuch as might inftitut youth
in learning, and vertue; and others,
vvhich might be as Seminaryes, for the
education, & intertaynment of vvor-
thy, & exemplar Priests. And fpeaking
often of this fubieft, he vvvas vvont to
fay, I (l) perceauie, I fhall dye, vvith this defire.
But after, vvhen the Inftitute of the Fathers
of the Soc^{ty}. of Iefus came to his knowledg;
he did greatly reioyce, in his vvry foule: per-
ceauing, how for that, vvhich he vvvas not able
to compaffe, but only for fome fhort tyme, &
vvith no fmall difficulty, our Lord had proui-
ded a (m) man, vvho fhould go throug vvith it
in a perfect manner, and vvith a perpetuity of
continuance and ftrength; and thefe are the
vvry

TO THE READER.

very vvordes of (n) the Life.

This *Booke* is framed, and the considerations which the *Authour* hath fallen vpon, are drawne from his contemplation of that (°) *verse* of the *psalme*, which is prefixed by way of argument, before the first *chapter*. The (p) *particulars*, wherof he treates, are many; and the *heades* of them, shall go, in a *page* apart, between this *Preface*, & the *Book*. But the maine drift of the *Authour*, is to make vs know, (q) both God, and our selues; and that, not by the lying glasse of fancy, but by the cleare, and sweete beame of *Truth*. Our selues; that we may see our misery; and fly, at full speed, from the cause thereof, which is our pride, and other sins. And God, that we may tremble, vnder that infinite *Maiesty*; & *believe*, that infallible *Verity*; and *hope*, for a part of that inexhausted *Mercy*; and euen, as it were, furiously loue, that incomprehensible *Abyssse*, of *Charity*, and *Beauty*.

he compared to a mighty strong man, and himself to a child, who was not able to moue that great Stone, which the other was able to take vp, and weild at his pleasure; and to lay it in the proper place. By this Stone, he vnderstands the worke of wining soules. *vide bist. Soc. Iesu l. 14. fol. 464.* (n) *Supra part. 3. c.* (o) The ground or Argument of the *Booke*.

This

(p) An addresse to the particular discourses that he makes in this work.

(q) The chiefe drift of the *Authour*.

THE PREFACE

This *charity* of God, the *Authour* doth gladly make appeare, vpon all occasions, and by great variety of most iust motiues; but especially, doth his soule euen regorge againe, when he enters into speach of the (¹) *Incarnation, & Life, & Passion* of our Lord *Iesus*. Which he pondereth so cōtemplatiue-ly, and yet so sensibly; so profoundly, and yet so plainly; so strictly, and yet so tenderly; as is able to make, euen brasse to blush, and iron to burne, and lead to melt, for the greife, and shame, of the much, that we haue sinned; and for loue of him, in respect of the infinite, that he hath suffered for vs. That so, in fine, we may heerafter, make the consideration of the sacred *Passion* of our Lord, a great part of our busines in this life; since it is by it, that we must be happy in the next, vnles we haue a mind to remayne in torment for all eternity. And that we may, at length, both with our hart, and tongue, make this prayer to the diuine Maiesty, to which

(¹) He excelleth himselfe, whensoever he growes to speake of the *Incarnation, Life, and Passion* of Christ *Iesus* our Lord,

TO THE READER.

which our Author exhorts (s) vs in his
discourse vpon the *Passion*, That the mer-
cy of God, may not permit vs to be so misera-
ble, as not to be content so much, as to thinke, or
meditate, vpon those vast affronts, & tormētts
which the Son of God (being the King of glo-
ry, and God himselfe) was content, not only
to consider, but to suffer. Yea and so to suffer,
as that the infinite desire of loue, wherewith
he suffered them, may euen put the things the-
selues, as it were, to silence; how lowd soeuer,
they otherwise; deserue to be crying out, in
the eares of our hart. And this he did, with-
out all interest of his owne, and only for our
eternall good (as the Author doth excellēt-
ly declare) that so, instead of enemyes, and
rebels, & most wicked slaues, which naturally
by our descent from Adam, we were, in the
sight of God, we might be translated, into
the condition, of being made his seruants, his
friends, & his adopted sonnes, vpon the price
of his owne pretious life. This is the nayle
that he beats most vpon; and I beseech
our Lord, that our harts may be euen
riuetted to his diuine hart, thereby.

(s) A holy
prayer,
which he
makes in
this Trea-
tise fol-
lowing.

In

THE PREFACE

In the meane tyme, you the *Reader*, must not spend your hope, vpon the meeting heer with (c) any curious, or elaborate stile. For though euen in this kind, the *Author* be far inough frō fault; yet, *composition*, was the thing, which he might well disdaine to affect; as knowing, that the inualluable *stone* which he was exposing, did deserue to be most highly esteemed, though it were not artificially either *cut*, or *set*. Nor (u) yet, are you heer, so much as to think of encountering certain flourishing, & fading cōceits; though I am much deceaued, if the most fastidious mind, wil not heere find matter, wheroupon to feed with great delight. But the *Authours* ayme, was at a fairer marke. It is not the clapping of handes which he begs; he (x) shoots at no lesse, then the soules of men; & them he conuinceth, by so pregnant reasons, and obligeth by so plaine demonstrations, as to make them glad (or, or least, he giues them cause, why they should be so) to cast away that loose

(c) Concerning the stile.

(u) Concerning the quality of the Authors conceptions.

(x) He shootes at the soules of men, and not, at the onely tickling of their eares, or the applause of their handes.

TO THE READER.

loose liberty, which made them slaues,
to their own passions; & to step, or ra-
ther to leap, into the chaines of the love
of God, which will put them, into a
kind of *soueraignty*, not only ouer all o-
ther thinges created, but euen ouer
their very selues.

And (y) in this he equalleth in my
poore opiniõ, if he do not rather excel,
any osher whom I haue read, That he
most carefully doth conduct the soule,
which he instructeth in the way of spi-
rit; accompanying his discourse with
aboundance of caution; so to saue his
Reader from sliding into any extreme;
and being no lesse sollicitous, to guide
him straight, then a tender mother, or
nurse would be, to lead her only child,
by the sleeues or armes, for feare least
otherwise he might take a fall. I (z) will
further premise to you, vpon what oc-
casion he wrote this Booke; and to
whom he did particularly direct the
same; and then, by way of preuention,
I will both make, and answere an obie-

(y) The
extraor-
dinary
great care,
wherewith
he condu-
cteth his
Reader,
through-
out the
whole dis-
course.

(z) The
occasion
where-
upon he
wrote this
booke.

ction

THE PREFACE

tion, to the end, that your selfe may be kept from errour afterward.

(a) The person for whom he wrote it.

There was a Lady, called (a) *Donna Sancha* the daughter of the Lord of *Gualcazar*; who for her beauty, and other better parts, was designed to serue the *Queene of Spayne*, in quality of a *Lady of Honour*. Already, she was euen vpon the point of parting, from her parents; who had put her into an equipage, which was to haue becom a Court. But, before her iourney, she meant to arme her selfe with the holy *Sacraments* of the *Church*; &, in the strength of that desire, she went and cast her selfe, at the feet of *Doctour Auila*, in the way of *Confession*. She would after say, that he reprooued her a little sharply, for bringing a hart, which pretended to be penitent for sinne, in a body set out, & adorned too curiously, & too costly for such a business. What els passed between them, in that priuate conference, and *Confession* of hers, God, and they do only know; but the sequele thereof, was notorious

to

TO THE READER.

to the world. For she, instantly, did
 vntuene Courtier; she grew quickly to
 cast away her vaine, and sumptuous
 attires; and she betooke her selte (tho-
 ugh only in her Fathers house) to a
 course of admirable pennance, & recol-
 lection, which she accompanied with
 a Vow of perpetuall chastity; wherein she
 dyed, most holily, and most happily,
 some ten yeares after. This Lady then
 as being the Child, and Creature (as it
 were) in spirit of Doctour Auila, was deare
 to him, after an extraordinary manner.
 And so, for her, both consolation, and
 instruction, he made this Booke, of
Audi Filia; and she esteemed it as she
 ought; for she neuer would know, or
 call it by other name, then of her Treas-
 ure. But when she was gone to God,
 he took the Booke againe to himselfe;
 and enlarged it, and enriched it to that
 proportion, which, at this day, we see it
 beares.

Now, in regard that he chiefly
 speakes therein, to her, as to a person,
 who

*** 3

THE PREFACE

(b) An
objection
which it
importeth
much, to
be wel an-
swered.

who had given her selfe to God, by a
vow of chastity; you (b) may seeke per-
haps to make your selfe believe, that
the doctrine therein contained, belong-
geth only to such as she. But the an-
swere is obuious, and assured. That
howsoever it may import such as she
was knowne to be, in a more eminent
manner, then other Christians; in re-
gard that she had consecrated her selfe,
to our Lord Iesus, as to the spouse of her
soule, by a particuler *vow*; yet, for as
much as cōcernes the obligation which
we (c) all haue, to abstaine from sinne;
to imploy our selues in *prayer*, & good
workes; to despise the vanity of the
world; to resist the motions of sense, &
to arme our selues against the temptati-
ons of the Diuel (to which the promise,
euen of our very *Baptisme*, bindes vs;) to
loue God aboue all thinges; to imi-
tate the life; and to practise the doctri-
ne of our Lord Iesus; and finally, to be,
and to continue true children of his ho-
ly *Catholique Church*; this doctrine, I say,
doth

(c) The
general o-
bligation,
to which
all good
Christians
are sub-
iect.

TO THE READER.

doth so much, and so mightily belonge
to vs all; as that none of vs shall euer
get to heauē, but either by an exact obe-
dience to it, or a cordiall grieve, for ha-
uing swarued from it. And so (d) if you
may be intreated to obserue, what va-
riety of addresse for spirit, the *Authour*
giueth in the seuerall parts of the worke;
you cannot chuse but discern, that it is
not only meant for *Virgins*, but for all
others also, if they be *Christians*; yea, and
if they be not so much as that, they
yet will heer find reason, to beg of God
that they may grow so happy.

(d) Of the
variety of
addresse,
in the way
of spirit,
which
is to be
found in
this book
for per-
sons of al
qualities.

Let (e) vs also, all, beg hard for
that, whereof we haue most need.
That when heerafter, at the day of Iudg-
ment, we shall meete *Doctour Aulke*, in
the valley of *Iosaphat*; there may be no
cause to be reproached by our Iudge,
of so deep ingratitude, as not to haue
been the better, for the great benefit,
which the goodnes of God hath vouch-
safed to mankind, by means of this, his
deare, and most deuout seruant. But

(e) How
much it
importeth
that this
booke be
read, with
great at-
tention &
deuotion.

(f) In this
valley, &
there a-
bouts, is
the vni-
uersall
Iudgmet
to be
made,
lost. 31

that

THE PREFACE

that the *seed* which hath fructified so abundantly, in *Spain*, in *Italy*, in *France*, & in I know not how many other countries, by the translation of this *booke*, into so many severall languages, may also in *England*, be of comfort to that good
 (g) Matt. (z) husbandman of the *ghospell*; and not be choaked by thornes, nor supplanted by stones, nor deuoured by the rauenuous birds of the aire; who are euer watching, how to enrich themselves by our pueritie. For so truly miserable, are those damned spirits, as to think themselves more happy in nothing, then if they might draw vs into a society with them in torment: though indeed, euen our very torment, would be sure to serue, but for an increase of theirs. Our Lord *Iesus* deliuer vs from that place of eternall malediction; both for that, which we know thereof by *Fayth* already; and much more, for that, which we do not know; and which I hope we shall neuer know, by *experience*.

A RICH
CABBINET, FVLL
OF SPIRITVALL
IEWELLS.

CHAP. I.

WHEREIN IS TREATED,
How necessary it is for vs, to giue care to God; and
of the admirable Language, which our first Pa-
rents spake, in the state of Innocency: Which
being lost by Sinne, many ill ones, did
succeed in place therof.

*Heaven, O Daughter, and behold; and incline
thine eare: and forget thy people, and the
house of thy Father; and the King shall with
delight desire thy beauty.*

THES E words, O thou deuout
Spouse (*) of Iesus Christ, doth the
Prophet David speake, or rather
God, by him, to the Christian
Church; aduising her of that
which she ought to do; that so
the great King may be drawne to loue her; by
meanes whereof, she may be endewed with all
happines. And because thy soule, is, by the great
A mercy

(*) This Booke was writ-
te chiefly for the
Lady,
Doña
Sancha,
daughter
to the

A rich Cabinet,

Lord of
Guadal-
cazar who
liued not
in a Mo-
nastery,
but in her
Fathers
house;
though
she con-
secrated
her self to
God, by a
vow of
virginity.

mercy of God, a member of this *Church*, I haue thought fit to declare these words to thee. Implo- ring first the ayde of the *Holy Ghost*; to the end, that it may direct my pen, and prepare thy hart, that so neither I may speake vnfitly, nor thou heare vnfruitfully; but that, both the one and the other, may redound to the eternall honour of God, & the performing of his holy will.

(b) *Rom.*
20.

(c) We
must
hear first,
& practise
after.

(d) Accord-
ing to
the anci-
ent custo-
me of the
holy Ca-
tholike
Church.

(e) *Psal.*
119.

The first thing that we are wished to, in these wordes, is that we *hearken*; & not without cause. Because as the first beginning of our spiri- tual life is *sayth*, & this, as (b) *S. Paul* affirmes, doth enter into the soule by meanes of *hearing*; it is, but reason, that first we be admonished of that, which we are first to put in practise. For it will profit vs very litle, that the voyce of diuine *truth* do sound exteriorly in our *hearing*, (c) if withall, we haue not eares, which may hearken to the same, with- in. It will not serue our turne, that when we were *baptized*, the Priest did (d) put his finger into our eares, requiring them to be open; if afterwarde we shall shut them vp, against the word of God; fullfilling so in our selues, that which the Prophet *David* sayth of the *Idols*, (e) *Eyes they haue, and they see not; eares they haue, and they doe not heare.*

But because some speake so ill, that to *heare* them, is no better then to *heare* the *Syrens*, who kill their auditours; it wilbe fit for vs, to see, both whom we are, and whom we are not to *heare*. For this purpose, it is to be noted, that *Adam*, and

End,

Full of spirituall Jewells. 3

Ene, when they were created, spake one only *Language*; and that continued, in the world, till the (f) pryde of men (who had a mind to build vp the Tower of confusion) was punished. Where-
 vpon, instead of one *Language*, whereby all men vnderstood one another, there grew to be a multitude of *Languages*, which they could not, mutually vnderstand. By this we also come to know, that our first Parents, before they rebelled from their creatour (transgressinge his Commaundement with presumptuous pride) did speake also in their soules, but one spiritual *Language*; making a (s) perfect kind of concord; which one maintained with another, and each one with himselfe, and so also with God; liuinge in the quiet estate of *Innocency*, the *sensitive* part, obeying the *rationall*, and the *rationall*, obeying God; and so they were in peace, with him; in peace within themselves; and in peace with one another.

(f) The confusion of tongues, grew in punishment of the pride of man.

(g) A sweete & happy *Language*

But now, when they rebelled, with so bold disobedience, against the Lord of heaven, both they were punished, and we in them. In (h) such sort, that instead of one good *Language*, (by meanes whereof they vnderstood one another so wel) there haue succeeded innumerable other ill ones; all full of such confusion, and darkenes, that neyther do men agree with others, nor the same man with himselfe; and least of all, with God. And although these *Languages* do keep no order in themselves (since indeed they are but more disorder) yet to the end that we may speake

(h) The case is altered.

of them, we will reduce them to a kind of method, and to the number of three; which are the *Language of the World; of the Flesh; and of the Devils*; whose office, as *S. Bernard* sayth, is, *Of the first; to speake vayne thinges: Of the second; delightfull things: And of the third; afflictive, & bitter things.*

CHAP. II.

That we must not hearken to the Language of the World, and Vayne-glory; And how absolute dominion it exerciseth ouer the hartes of such as follow it; and of the punishment that they shall incurre.

WE must not hearken, to the language of the *World*, for it is al but lyes; and they, most preiudiciall to such as credit them. For they make vs forsake that *truth* which is indeed; and so embrace a *lie*, which hath no being; but only in appearance, and custome. Heereby man, being deceaued, presumes to cast Almighty God, and his holy will behind his backe; and he disposeth of his life according to that blind guide, of pleasing the world; and so he groweth to haue a hart all desirous of honour, and to be esteemed amongst men. He proues like those ancient proud *Romans*, of whome *S. Augustine* sayth, *That (a) for the loue of worldly honour, they desired to liue; and yet for loue of it, they did not feare to dye.* So much do they prize it, as not by any meanes to endure the least word, that

(a) A
strange
and yet
true state
of mind.

Full of spirituall Iewells.

that may be in preiudice thereof; nor any thing which may tast, or euē sauer, of neglect, though neuer so far of. Nay heerin there are such *nycties* and *puntillias*; that it is hard for a man to scape stumbling vpon some of them, & so the offending of this sensitiue worldly man: yea (b) and often, you shall fal out to offend him, much against your wil. These men, who are so facile to find theselues despised, are no lesse vntoward, and vtractable in passing ouer; and pardoning the same. And if one should yet of himselfe, be disposed to do so; what troupes of (c) false friendes and kinred will rise vp against him; and alleadge such lawes and customes, graunted by priuiledge of the world; as whereby this proposition may be concluded, *That it is better to loose a mans fortune; his health; his house; his wife; and his children; yea all this seemeth little to them, since they do as good as say, that he must euen loose the life, both of body, and soule; and all the care that he hath both of earth and heauen; yea & that, euen God himselfe, and his law, are to be contemned, and troden vnder foote, that so this most vayne honour, may not be lost; but that it may be esteemed aboue all things, yea euen aboue God himselfe.*

(b) A
miserable
serui-
tude

which
pryd hath
put vs in.

(c) Indeed
they are
truly sayd
to be false
freinds,
who per-
swade a
man, to
the perdi-
tion of his
soule.

O thou vayne honour, which wert condem-
ned by Christ, vpon the Crosse, vpon the price of
his so extreme dishonour; and who is he, that gaue
thee place in the Temple of God, which is the hart of
a Christian? and this, with so great aduantage, as
that (after the manner of *Antichrist*) thou wilt
more be prized, then the most high God? Who

(d) Pride makes a man esteeme himselfe, more then God. made thee a competitour with God? yea (d) and that thou shouldst euen outstrip him, in the harts of some; by being more esteemed then he? So renewing, that vailt affront, which was done him, when they preferred (e) *Barabbas* before him? We must perforce confesse, that thy tyranny is great

(e) *Matth.*
27.

ouer such harts, as make themselues thy subjects; and with great expedition and facility, do they performe thee seruice, whatsoeuer it cost them.

(f) *Exod.*
32.

Aaron (f) made himselfe belieue, (by demanding the golden eare-rings of their wiues & children, who asked an *Idoll* at his hands); that rather, then to see such as they loued, to be disadorned, they would desist from their wicked desire of a false God. But so it fell not out; for those things were no sooner askt, then giuen. Nor did they then, nor do men now, take care of what is needfull, for house or Children, so that they may haue an *Idoll of honour*, to which they may offer sacrifice. Oftentimes it happens, that euen some of them who serue thee, doe yet vnderstand well inough, how vayne and shaddowy a toy thou art; and what a wofull thing it is to follow thee; and being able, if they would, to deliuer themselues from thy heauy yoake, by breaking from thee all at once; yet (g) is their infirmity, & misery so great, that they rather choose to burst, and to proceed against the *honour* of God, then to doe God *honour*, and be at rest, by flying from thee.

(g) A
miserable
case.

God did cast this out, for a curse against them

thē who serued falle Gods, *That* ^(h) *they should serue* ^(h) *sin*
them, day and night; and this is punctually fulfilled ^{makes}
 by such as do adore this Honour. *S. Iohn*, speaking ^{men}
 of some principall people of *Hierusalem* which ^{slaves.}
 believed in Christ, but durst not declare them-
 selves for his (in respect of men) doth say of them,
 with great reproach; ⁽ⁱ⁾ *That they loued the honour*
of men, more thē that of God. Which with much rea- ^{(i) Iohn.}
 son may be verifed vpon these louers of honour;
 since we see that they despise God, rather then
 they wilbe despised by men; and that they are
 ashamed to performe his law, rather then to be
 ashamed, in the sight of men. But let them be
 doing as long as they list; let them honour this
 Honour, euen to the outside of all their power; yet
 firme, and fixed doth that sentence stand, which
 was pronounced against them, by the soueraigne
 Iudge *Christ Iesus*, when he sayd, *He that shalbe*
ashamed of me, and of my words; of him will the Sonne
of the Virgin be ashamed, when he shall come in his ma-
iesty, and the maiesty of his Father, with his Angells.
 And then shall al those Angells, and all the saints,
 singe out, *Iust* ^(k) *art thou O Lord, & thy iudgments* ^{(k) Psal.}
are iust. For if this vild worme, were ashamed to
 follow the King of Maiesty; be thou O Lord
 ashamed (thou who art Honour and *Altitude* it
 selfe) that a thing so base, and so wicked, should
 remayne in company of thee, and thyne.

O, ^(l) with what a powder, shall the honour of ^{(l) Read}
 this *Babylon*, be then shot down, into the profou- ^{& trem-}
 ble, ^{ble.}
 dest pit of *Hell*, to be tormented, in company
 of

of the proude *Lucifer*, since these men would needes be his companions, in the sinne of pryde. Let no man offer to make a ieast of this; or esteeme that the loue of worldly *honour*, is a sinne of small importance; since our Lord, who searcheth the hart, said thus, to the *Pharisees*, ^(m) How can you beliene in me, since you seeke to be honoured by one another; & seeke not that honour, which procedes from God alone. And now for as much as this vicious affection, is so powerfull, as that it sufficed to make men forbear the belieuing in *Iesus Christ*; what mischeife is that which it will not be able to effect? & who will not blesse himselfe from the same? *S. Augustine* therefore sayd, that no man knowes what force he hath more or lesse, to conquer the loue of *Vayne-glory*, but he only, who maketh warre against it.

(m) *Ioan.*
3.

CHAP. III.

Of what remedies we are to serue our selues, towards the contempt of the *Vayne-glory*, of the world; And of the greate force, which *Christ* our Lord doth giue, for the overcoming thereof.

VWE ought to esteeme it, as a great remedy against this mischiefe, that it is condemned by the very light of *Nature*. For as much as euen that, doth teach vs, That man is to do workes, worthy of Honour, but not for Honours sake; That he should deserue it, but not vallow it; and that a ^(a) noble courage,

(a) True
nobility,

Full of Spirituall Jewells.

9

courage, ought to despise, both the being esteemed, and
 disesteemed; and that nothing should be held in high
 account, but vertue. But ^(b) it notwithstanding all
 this, a Christian haue not the hart, to contemne ^{(b) Note:}
 this vanity, let him rayse his eyes vp to his Lord,
 being placed vpon a *Crosse*; and there he shall see
 him, so surcharged with *dishonour*, that if it be wel
 considered, it may enter into competition with
 the griuoulnes of those very *torments*, which he
 there endured. Nor did our Lord, without cause,
 make choice of a death, which might be accom-
 panied with extreme *dishonour*; but for that he
 knew, what a powerful tyrant this loue of *honour*
 was, & was likely to be in the hart of many, who
 would make no difficulty to expose themselues to
 death; but yet would flye from the manner of the
 death, if it were *dishonourable*. Now to giue vs to
 vnderstand, that neither the one, nor the other, ^{(c) Our}
 ought to fright vs; he ^(c) chose the death of the Lord
Crosse; whereupon, extreme torments, with chose re-
 excessiue *dishonour*, did ioyne, hand in hand. Be- proach, to
 hold then (if thou haue eyes wherewith to do confound
 it) how Christ is esteemed, for the meanest of men; and reforme
 and abased, by deep *dishonours*; some of which, our
 were brought vpon him, by that very death of pride.
 the *Crosse* (since that was the most infamous of
 all deaths) and others also, whereby they out-
 raged our Lord in particuler manner; for as
 much as there was no kind of people, which did
 not imploy it selfe, vpon despising, iniuring, and
 blaspheming him, with certayne fashions of *dishonour*
 B

honour, which neuer were found out before :

- Thus shalt thou perceauē, how entirely that was fullfilled, which he (whilest he was preaching) sayd, (d) *I do not seeke myne owne honour*; and doe thou, after the same manner. And (e) if thou wilt rayse vp the eares of thy soule, to heare that lamentable Edict with attention, which was made against innocency it selfe, proclayming Iesus Christ our Lord (throughout those streets of *Hierusalem*) for a *malefactor*; thou (f) wilt be confounded, when thou seest that thou art honoured; or when thou shalt desire so to be. And thou wilt say with a deep & cordial sigh, *O Lord. art thou proclaymed for wicked, and I praysed for good? What is there that can giue vs greater grieffe?* And not only wilt thou loose the hunger of wordly *honour*, but thou wilt couet greedily to be *despyed*, in conformity of our Lord, whome to follow (as the Scripture (g) sayth) is *great honour*. And then wilt thou say, with *S Paul*, *God forbid that* (h) *I should receaue honour, but in the Crosse of Iesus Christ, our Lord*; yea, & thou wilt desire to fullfill that, which the same Apostle sayth els (i) where, *Let vs go out, and seeke Christ in the campe, and let vs imitate him in his dishonour*.
- Now if this passion of *vayne glory*, be a powerfull kind of thing; much more powerfull, is the remedy of the example, and grace of Christ. Which (k) doth in such sort ouercome, & roote it out of the hart, as to make it find, that it is a thing to be abhorred, for a Christian to see the Lord

(d) Ioan.
8.

(e) Note

(f) Sure
I am
that we
ought to
be so.

(g) Eccles.
31.

(h) Galas.
6.

(i) Heb. 11.

(k) The
bloud of
our Lord,
worketh
wonders
vpon the
proud
hart of
man.

Full of Spirituall Jewells .

11

Lord of Maiesty abase himselfe to such contempt, whilest he, vile worme, swelleth vp with the loue of *honour*. Therefore is it, that our Lord inuiterh, & encourageth vs, by his example saying, *Haue confidence, for I haue ouercome the world*. As if he had sayd, *Before I came hither, a hard point, it was to wrastle with the deceitfull world; casting away that which flourisheth therein, and imbracing that, which it contemnes; but, after that it imployed all the forces it had against me; inuenting new kinds of torments, and dishonour, all which I endured without once turning my face aside; it is now, not only growne weake, for hauing encountred with one who was able to suffer more then that; but it is euen ouercome outright to your benefit; since by my example which I gaue you, and by the strength which I haue gayned for you, you may at ease subdue, and trample it, vnder your feet.*

Let the Christian man consider, that since the world, dishonoured the Blessed Sonne of God, who is *Eternall Truth*, and our *Soueraigne Good*; there is no cause why any man should esteeme, or belieue it in any thing Nay, seeing ⁽¹⁾ that it was deceived, in not discerning such a light of extreme clarity; and in not *honouring* him, who is most true, and perfect *honour*; let the Christian man reiect that which the world allowes; & let him prize & loue that, which the world doth despise, & hate. Flying with much care from being esteemed, by that ^(m) which did despise his Lord, and holding it for a great signe of being beloued by Christ, to be despised by the world with him,

(1) A demonstration, why we ought to beleue the world, no more.

(m) The World.

Be

and

and for his sake.

(n) The
seruant of
our Lord
ought at
least to be
as careful
to please
him, as
the ser-
uants of
the world
are, to
please it.

(o) Note
this, for
a most
certaine
truth.

(p) If the
world do
either
promise,
or threa-
ten, it
lies.

Out of which this resultes; That as they who are of this world, haue no eares wherewith to *hearken* to the *truth*, and doctrine of God (nay rather they despise the same) so (n) he who taketh the part of Christ, is to haue none, wherewith to *hearken* to, or to belieue the lies of the *world*. For in fine, whether it flatter or persecute; whether it promise or threaten; whether it speake frightfully or sayre; it doth euery where deceate; and hath a mind to doe so; and with such eyes, we are to looke vpon it. And (o) it is certayne, that for so many lies, and false promises, wherein we haue taken it tripping; if any man should haue told vs but the one halfe, we would trust him now in nothing; yea hardly should we credit him althogh he might chaunce in other things to say true. That (p) which the *world* can do, is indeed neither good nor bad, since it cannot eyther giue, or take away, the grace of God. Nay euen in that, ouer which it seemeth to haue power, it is yet not able to do any thing; since it cannot reach to the least hayre of our head, without the will of our Lord. And if it tell vs any other tale of it selfe, we must not belieue it. And who then will not dare to encounter an enemy, who hath no power at all?

CHAP,

CHAP. IV.

In what degree, and to what end, it is lawfull for a man to desire Honour in the world; and of the extreme danger which there is, in holding places of Authority, and Commaund.

THAT thou mayst the better vnderstand what hath byn sayd; thou art to know, that it is one thing to loue *honour*, and humane estimation for it selfe, as resting therein; & this is euil, as hath byn shewed. But another thing it is, when these things are beloued for some good end; and this is not euill. It is a cleare case, that a person who hath *cōmand*, & holdeth *place*, may for doing good to others, desire, that *honour* and estimation, which is fit, for the discharge of his employment, therby the more to do good. (a) For if men haue him, who commaundeth, in meane account, they will not much esteeme of his commaundement though it be iust. And not only this kind of persons, but all Christians ought to practise, that which is writtē, *Take (b) care, of thy good name*. Not as if he were to rest in that; but because a Christian, ought to be such a kind of man, as that whosoever should vnderstand or behould his life, (c) might giue the *glory* to God; as we vse to do, when we see a rose, or a tree, full of shade, & fruite. This is that, which the holy Ghospell requires, *That our light may so shine before men, that*

(a) Men of authority may desire to be well reputed, so that it be to a good end.

(b) Eccles. 4th.

(c) Note a

they seeing our good workes, may give glory to the celestiall Father, from whence all good things proceed.

- This ayme at the *honour* of God, and the profit of men, did mooue (d) *S. Paul*, to recount those great, and lecret fauours, which our Lord had done him, without holding himselfe for a transgressour of that other (e) Scripture, which sayth, *Let the mouth of another prayse thee, and not shine owne*. For (f) he recounted his own prayles, so much without the sticking of any part therof vnto himselfe, as if he had not spoken therof at al. Thereby fulfilling, that which he had already sayd to the *Corinthians*, (g) *That they who had vines, were to haue them, as if they had them not; and they who wept, were to be as if they did not weep, & the like*. Wherby he had a mind to say, That he vseth temporall things as he ought, whether they be prosperous, or aduerse, whether they be of consolation or affliction, who suffers not his hart to stick vnto them; but it passeth by, as by a thing, which is transitory, and vayne. And certaynly, *S. Paul*, (when he related those things of himselfe) did speake of them with a hart, which was not only a despiser of *honour*, but a lover of contempt and *dishonour*, for *Iesus Christ* his sake, whose *crosse* he held, for the highest *honour*.

Such hartes as these, may well be trusted with taking *honour*, and may relate such things as will purchase it; for they wil neuer do so, but whe it shalbe necessary, for some good end. But, as it is a point of much vertue, for a man to possesse a thing

thing, as if he had it not; and so, as that the *honour* which is imparted to vs by others, should not cleave vnto our hartes; so ^(h) is it also a matter of much difficulty, and to which very few arrive. For, as *S Chrysostome* sayth, *To be in the midst of honour, and that the hart of him that is so honoured, should* ⁽ⁱ⁾ *not be affected by it; is, as if a man were to conuerse amongst fayre women, without euer beholding them, with vnchast eyes.* And experience hath taught vs, that honourable and high place, hath seldome made men better of worse; & hath very often, made men bad of good. For to beare the weight of *honour*, & to resist the occasions which grow in company thereof, a man had need of much strength. Because, as *S Hierome* layth, *The highest mountaynes, are assaulted by the greatest winds.* This is certayne, that greater vertue is requisite, for commaunding, then for obeying. And not without cause, & great cause, did our soueraigne Mayster, & Lord (who knoweth all things) fly away ^(k) from being made a *King*. Now since it was not possible for him to run hazard in any estate, how high so euer; it is playne that this doctrine was deliuered for the help of our weaknesse; and that we ought to fly from that which is dangerous, since he fled who was out of daunger. And if it be a very great boldnesse, and against the example of *Christ*, to receyue a place of *honour*, when it is offered; what then shall it be to desire it? and what againe to procure it? For, as for the mischeife which it bringes, to purchase such a thing

^(h) The more need we haue, to vse all diligence.

⁽ⁱ⁾ Both these cases are full of danger.

^(k) This point deserueth great consideration.

thing with money, there liues not the man that can declare it.

(l) We should thinke that he were mad. We should find it very strange, that a man, who might walke securely vpon firme land would rather choose, the daungers of going by sea; (1) and that, not in fayre weather, but in a perpetuall tempest. For, as *S. Gregory* sayth, *What other thing is the power of honour, but a tempest of the soule.* And besides, these troubles, and the daungers which are euer found in eminent place, are followed by that terrible menace, sounded forth

(m) *Sap. 6.* by God, though it be hearkned to, & vnderstood by few; *A (m) most seuerer iudgment, shall passe vpon*

(n) Let men of power & command, consider this. *such as command.* What kind of thing shall this be, *where (n) euen the ordinary iudgment of God, is such;* as that the men, who are moit refin'd in vertue, do tremble thereat, and say; (o) *Enter not O Lord into iudgment with thy seruant.* And yet, there are

(o) *Psal. 141.*

(p) For want of faith, and the consideration of the next life.

(q) *1. Reg. 19.*

persons so blindly bold, as (p) that they choose to enter into his *iudgement*; and that, not such a one as may be accounted ordinary; but into the most strait, and hard, that God affoordes. And considering, that *Saul (q) the King,* to whom that kingdom was offered by the order of God, (without his prizing it, or making much account thereof, (yea & he declined it, by hiding himselfe, but was poynted out, and shewed by the hand of God) yet neuerthelesse that height of dignity, with the circumstances therof, treated him so ill; that although God made choice of him, and himselfe desired to be excused, he yet passed through so

wicked

wicked a life, and arrived to so wretched a death, that it ought to cast apprehension and feare, vpon such as enter into place of *honour*, though they be called in, by the right doore; and far, far, more, vpon such others, as go not in, by so good a way.

Verily, (r) it is to be wondered at, that there are persons to be found, so strait-harted in the service of our Lord, that if they be aduised to do any thing therein, though it be clearely good, yet do they go considering, & reconsidering whether or no the doing of it, do oblige vnder the payne of mortal sin, that so indeed, they may forbear to do it. For they say, that they are but weake, & they will not ingulfe themselves into matters of great perfection, but tread in the playne, & beate way. And yet these very men, who are so voyd of courage, in the search of true vertue, (which by the grace of our Lord, it would be no hard matter for them to obtayne) are, on the other side, so audacious, as to put themselves into dignity, *honour*, and places of Command. For the innocent vse whereof, (without the hurt of him that hath them) there is need of perfect, and tryed vertue; which they make themselves believe that they haue; and that, forsooth, they will giue a good account of the forward ranke they hold, without hazarding any thing of conscience, wherein yet others, haue runne so much hazard. So (s) deeply doth the desire of *honour*, and *command*, and other humane interests, blind men; as to make

(r) A
strange
blindnes,
or rather
madnes.

(s) How
mightily
doth the
loue of
honour,
intoxicate
the brayn.

C

them

them, who dare not set vpon an enterprize which is secure, and easy; attempt other thinges, which are accompanied with difficulty, and danger. Yea, & they, who do not confide in God, that he will help them, in those good workes, (which only do concerne themselves;) do promise themselves (with strange boldnesse) that God will guide them by the hand, towards those things, which concerne the gouernement of others. Whereas indeed, he may answere them with great reason, That since they would needs plunge themselves into that danger, let them looke to their owne carriage therein. For of such as these, it is, that God did say, *They reigned, but not by my direction; They were Princes; and I knew nothing of the matter;* which signifieth, that he did not approve, or like it.

(t) *Of a c.*
8.

(v) A sad
example,
but fit for
ambitious
men, to
looke
much v
pon.

(x) Note.

And he that shall consider, how God (t) abandoned King *Saul*; (the same God having placed him in the Kingdom) wil find, that he (v) hath much reason to vndeceiue himselfe; since there will be no assurance giuen him by any, that he is not to proue as frayle as *Saul*; but only by his owne pride, and ambition of command. Of (x) this I am very sure, that he shal neuer more honestly enter into it, then *Saul* did. *S. Augustine* had reason, when he sayd, *That authority, and dignity, is necessary for such as are to rule the people; and that when a man is in it, he must administer it according to reason; but that it is unlawfull for him, that hath it not, to desire it.* And of himselfe he sayd.

layd, That he desired, and procured to save his soule, in a low place; that he might not put it, to hazard in a higher. This is especially to be done, when the place whereof we speake, doth concerne the charge of soules; the well discharging whereof, doth carry with it so much difficulty, as that it is called the *Art of Artes*.

These (y) dangers ought to be fled by vs, as much, as with a morall possibility we may; in imitation of the example already touched, which our Lord did shew, in flying from the acceptance of a *Kingdome*, & he hath represented to vs, many other holy & wise persons, who haue fled the like, with al the harts they had. And such as enter into these places, had need do it, either by reuelatiō of our Lord; or by obedience to such as haue power to command them; or by counsell of such others, as do well vnderstand the obligation of such an office, and the dangers thereof; and they must be sure, to keep the iudgment of God before their eyes; and to cast all temporall respects behind their backs. If these conditions may not be found, it will at least be needfull, that there be ground for good coniecture, that God is pleased to lay such a burthen vpon them; & that such or such a man, may giue credit to those coniectures, before he imbarke himself into so great a danger. And notwithstanding all this, there will be matter inough of feare; and continuall watch must be kept; and our Lord must be prayed, that since he kept the entrance free from ill, he may also defend

(y) Certaine excellent directions, for pra-
ctise.

(2) Flattery, and false iudgment, is then out of date.

defend them in the issue of it; for feare least otherwise, it end in euermlasting condemnation. For we haue seen many of them, who liued with much contentment, in such command, dye full of wishes, that they had neuer beene imployed therein; and loaden with great feares of that, whereof before, they were, in their opinion, secure. And (2) in all likelyhood, the truth of a mans iudgment concerning temporall thinges, doth shine brighter vpon him when he is departing from them; & when he is more approaching to the iudgment of God, wherein all *Truth* remaines.

CHAP. V.

How much we ought to fly from the pleasure of flesh and bloud; and what a most dangerous Enemy this is; & of what helpe we are to serue our selues, for the subduing thereof.

(a) Note, and take heed.

FLESH and Bloud, speakes of *Delights*, and *pleasures*; sometymes expressly, & sometymes, vnder a colour of necessity. The warre which is made vpon vs by this enemy, besides, that it brings vs much affliction, is full of danger. Because it fightes, with *pleasure* in the hand; which is (a) the strongest weapon of all others. This doth euidently appeare, since many haue beene conquered by *pleasure*, who were not so, by *riches*, *honours*, or eue by *cruel torments*. Nor is it any meruayle; For this warre

ware is so secret, and so in the way of ambush or
treasō; that a man had need of much cōsideration
for his defence. Who (b) would believe, that *death*, (b) We
and *death eternall*, should come towards vs, vnder may well
a maske of sweet, and smooth *delight*; *death* being beleue
the top of bitternesse; & *delight*, the very thing, it, vpon
that we most aspire to tast. A cup of gold, with a the infinit
draught of poyson, is this false *pleasure*; whereby experiēce
they are made drunke, who haue no eyes, but for that hath
the exterior. This is the treason, of (c) *Ioab*, who (c) 2. Reg.
killed *Amasius*, by imbracing him; and of (d) *Iudas*, 10.
who by that treacherous kisse of peace, deliuered (d) Matt.
ouer, his *blessed mayster*, into the hands of death. 26.
So is it, when by drinking the *pleasure* of a mortal Marc. 14.
fin, *Christ* dyeth in the soule; vpon whose death, it Luc. 22.
also dies for company; for the life it had, came
from him. So sayth (e) *S. Paul*; If you liue according (e) Rom.
to the flesh you shal dy. And in another place; (f) *The* 8.
widdow that remaynes in *pleasure*, being yet aliue, is (f) Tim. 5.
dead; aliue, by the life of her *body*; but dead, by that
of her *soule*.

By how much the more closely we are ioyned
to this (g) *flesh* and *bloud*, so much the more, we are (g) It is a
to feare it; for our *Lord* hath sayd, (h) *That a mans* traytour,
enemies, are they of his owne house. And this *flesh* & lodging
bloud, is not only belonging to this house of ours; in our bo-
some.
but, of the two walls whereof the same house is (h) Matt.
made, this is one. For this, and other reasons, S. 10.
Augustin sayd, that the combate of our *flesh*, & *bloud*
was continuall; and the conquest full of difficuloy; and
whosoever will proue victorious, must go armed, with
C 3 many

(i) Of
Armes.

(k) Cha-
stity is
such a
jewell, as
that it can
neuer be
ouer-
bought.

(l) Harkē
to this
holy Fa-
ther,
though
he were
no Prote-
stant.

many, and strong⁽ⁱ⁾ pieces. For the pretious iewell of chastity, is not imparted to al; but to such, as by the much sweate of many earnest prayers, and of other holy pēnance, do obteyne it of our Lord. He was pleased to be wrapt in a fayre sheete of linnen; which must passe through many rude handlings, before it wil come to be white. Whereby we may vnderstād, that the man who desireth to obteyne, & to conserue the guift of chastity, and so to lodge Christ in himself, (as if it were in another sepulcher) must be content with a great deale of cost, & labour, to gayne this purity; ^(k) which is a thing so rich, that whatsoeuer he spend vpon it, he may account himself to buy it cheap. And, as many more painfull works of pennance, & satisfaction, are to be required at his hands, who hath much offended our Lord, then at his, who hath not so much offended; so though all of vs, who liue in flesh, must be afrayd of it, and watch ouer it, & bridle it, and rule it with discreet temperance; yet they, who particularly are infested by it, wil haue need to yse particuler endeauours, and remedies.

He therefore that shall find himselfe subiect to this necessity, must in the first place, treate his body with seuerity; by lessening both food & sleep; and by giuing it a hard bed, hayr-clothes, & other conuenient helps of this kind, whereby it may be afflicted. For, ^(l) S. Hierome saith, *By fasting, the plague of this body of ours, is cured;* and S. Hilariion spake thus, to his flesh and bloud; *I will tame thee; and take order that thou shalt not kicke; but that,*
through

through hunger, and payne, thou maist haue more mind of meate, then lust. And S. Hierome counsel-
leth *Enflochium* the Virgin, That although she had
bin brought up in daynty fare, yet she should be very
carefull to vse abstinence in diet; and not to abstayne
from giuing the body further troubles; assuring her,
that without taking of this course, she would not be
able to make good the possession of chastity. Yf, by oc-
casion of such penance, the body should grow
to weakenesse, and the health to preiudice; the
same S. Hierome maketh answere in another
place, That it were better the stomacke should suffer,
then the soule; and to commaund the body, then to be
subiect to it; and that the legges were better to trẽble
for weakenesse, then that chastity should reele for lacke
of strength. It is true indeed, that in another place,
he withall requires, That the fasting be not so exces-
sive, as to weaken the stomacke; & yet againe in an-
other place, he reprehendeth some whome he had
knowne to haue runne hazard of loosing their
wittes, through the excesse of fasting & abstei-
ning.

In this, it is impossible to giue a general rule, that may square with all. For (m) some find help
by one meanes, & another not; & someone, may
be hurt by it in his health, and not another. (n) It is
And one thing it is, when the warre is so great, therefore
as to place a man in daunger of loosing his Cha- necessary
stity (for in that case, it is fit to put the body to to haue
any inconuenience, that the soule may so be often re-
able, to remaine with life,) and another thing courie to
his gho-
stly Pa-
ther.

it is, for a man to struggle with a moderate temptation; whereby he feareth not so much danger; nor for the conquest thereof, is in necessity of taking so much paynes. Now for the vsing of the most conuenient help in such occasions, it will much depend vpon the discreet conduct of him, that guides the person tempted; who, are, both to pray, with al humility, to our Lord, that heerin he will impart some light. And since *that vessel*

(n) 1. Cor.

(o) S. Paul

was no

Protestant;

both be-

cause he

thought it

necessary

to chastize,

& beat his

body. and

for that he

made not

himselfe

sure of his

saluation,

as these

others

doe.

(p) Note.

(q) Ezech.

10.

(n) *of Election*, S. Paul, did not trust his *flesh* and *bloud*, (o) *but that he punished and made it subiect*; least *preaching vertue to others, himself might become vicious, by falling into sinne*; how shall we conceaue, that we can be *chaste*, without chastizing our body; since we haue both lesse vertue, and greater causes of feare, then he? Very (p) hardly, is *humility* held fast, in the midst of *honours*; & *temperance* in the midst of *abundance*; & *chastity* in the midst of *delicacies*. And if he should be worthy of derision, who, procuring to quench the fyre wherein his house were burning, would cast in a supply of more dry wood; much more worthily shall he be derided; who on the one side desyreth *chastity*; and on the other, stuffes his skin with curious, and choice meates; and giues himselfe moreouer, to idlenesse. For these things doe not only not quench the fire which already is kindled, but would suffice to kindle it, euen where it were already quenched.

And since the Prophet (q) *Ezechiel*, is a witnesse to vs, that the cause why that vnfortunate

nate

nate Citty of *Sodome*, grew vp to the highest of that abominable sin, *was she* ⁽¹⁾ *fullnesse, & abundance of bread, and the idlenesse, wherein they spent their tyme*; who will now presume to liue in idlenesse, or in delicacyes; yea, or euen to see them though but a far off? For as much as these things, which, in them were able to produce that greater sinne, with facility will be able to induce vs, to commit the lesser. Let such an one therefore, as is a friend to *Chastity*, loue *Temperance*, and the ill treating of his body. For if he would haue the one, without the other, it will not proue with him; but rather he will be depriued of both. For those things which God did ioyne, man should not desire to separate, neyther shall he be able, though he would.

(1) As boundice and Idleness, are the mother, and the nurse of lust.

CHAP. VI.

Of two causes that there are, of sensuall tentations; & what meanes we must vse against them, when they rise, from the Malice of the Diuell.

VWE are much to marke, that the remedy of which I haue spoken in afflicting the body, is wont to help, when the temptation springeth from the body; as it vseth to do in young men, who haue good health, and haue vsed to regale themselves. Then, ⁽¹⁾ I say, it is fit to reforme the body, when the roote of the infirmity riseth thence. But sometymes, the temptation groweth

(1) According to the seuerall root, & motiue of the temptation, so is the remedy to be applyed.

D

eth

eth by meanes of the *Diuell*; and it may partly be perceaued by this; that it fighteth with vs more by thoughts, & foule imaginations of the mind, then by impure motions of the body. Or if you find these later also in your *body*, it is not because the tentation began there; but hauing begun by thoughts, it groweth, at last to result into the exterior. Which exterior of the body being sometymes extremely weake, and little better then dead; euill thoughts are yet, now and then, most liuely in it; as it happened to *S. Hierome*,

(b) There is no sin at all, if no occasion, nor cōsent be giuen, nor pleasure taken in the suggestiō of carnall thoughts.

according to his owne relation. It is also another signe, that such tentations are of the *Diuell*; when they come vpon a suddayne; and when a man giueth least occasion, or hath cause to expect them least. Nor (b) can he, as it may happen, obserue due reuerence, in the very tymes of his *Prayer*; no nor at the *Altar*, nor in other holy places; where yet euen a very wicked man, would cōsider where he were, & abstayn from thinking of such things. Sometymes (c) these thoughts are such in quality, and so many in number, as that a man neuer knew, nor heard, nor imagined any such things, as do then present themselues. And by the force, wherewith they come, and by the very things themselues, which interiorly are told him; a man findes that they spring not from himselfe; but that it is somewhat els, which suggested, and represented them, to his mind.

When you haue these, or such other signes as these, be well assured that it is a persecution of the

the Diuell; and that, howsoever you may suffer it in your flesh and blood, yet is it not from thence, that it proceeds. This warre is more dangerous then the other; through the much euill which he wilheth vs, by whome it is made; and for that he is an enemy, that is neuer weary of fighting, when we are eyther waking, or sleeping, at all tymes, and in all places. The remedy of this inconuenience, is (d) to procure some good im-
 ployment, which may put vs into thought, and care; making vs thereby, cast off, those impure imaginations. *S. Hierome*, for this purpose (as himselfe relates) gaue his mind to the study of the Hebrew tongue, with much labour, but not without much fruit; and he sayth, *Let the Diuell, neuer find thee well imployed*. Speaking also in conformity of this, how profitable the manner of life, which is lead in Monasteries was, to this purpose; he instructeth it, saying thus. (e) See, that euery day, thou performe, whatsoeuer thou hast in charge; and be subiect to whome thou wouldest not and go well weary to thy bed; yea and so, that euen, as thou art walking, thou mayst be ready to fall downe a sleep. Be thou also inioyned, to rise before thou hast slept thy fill; and recite thy Psalmes, when it cometh to thy turne; and serue thy brethren; and wash the feet of strangers; and when thou art wronged, bold thy peace; and as for the (f) Abbot of the Monastery, see thou feare him, as if he were some great Lord; and see thou loue him, as if he were thine owne Father; and beleene, that all (g) that which he commandeth

(d) To put thy selfe vpon some honest busi-
 nes, is a good di-
 uersion.

(e) S. Hierome was no Pro-
 testant.

(f) So that in S. Hieromes tym there were Abbots and Monasteries.

(g) Vales evidently it should containe some sin. Such is the religious obedience, which is practised in the holy Catholique Church; and such a Papist as you see, was S. Hierome.

thee, is fit for thee to obey him in; and take not thou upon thee to iudge of thy superiours, since thy office is but to obey; and to comply with that which is commanded; according to that which Moyses sayth, *Hearken, O Israel, and hold thy peace. Being thus imployed upon diuers thinges, there will be no place, for euill thoughts; and when thou art to passe from the doing of one to another, haue that only in thy mind, which thou art then, about.*

This is layd by S. Hierome; and according to this, it was then the vse of *Monasteries* to exercise their younger men, more in these good imployments, than in solitude & large Prayer; through the dangers, which, by *flesh*, and *bloud*, and *passions*, (as yet vnmortified) both might, and did grow vpon them. Though yet, this rule is subiect to an exception, through the diuersity of dispositions, and the particuler gifts of God. (h) Vpon which motiues, there may be reason, to allow a large tyme of prayer to a yong man; and to abridge another, who is more in yeares. When I layd before, that yong men did not imploy themselves in *large prayer*, I vnderstand that to haue beene large, wherein, almost all his tyme was spent; and as if in effect he had no other office but that. For, not to let him haue some good spaces for it, should be a very great errour; by reason of the benefits which he should loose thereby; and (i) because euen for the well going through, any other imployment, it is necessary that he gaine strength and spirit, in his Prayer. For otherwise

(h) Men must not be restrained from liberty to make much prayer, but vpon very particuler reasons.

(i) There is nothing which makes our miseries, and burdens so light, as the frequentation of Prayer.

otherwise they who are exteriorly imployed, ^{(k) Marlee} are wont to be still complaining, and vntoward, ^{this com-} like ^(*) a cart that is loaden, without hauing the ^{parison,} wheelles made easy towards turning, by the ten- ^{for it is a} derneffe of deuotion. ^{good one.}

Let beginners be aduertised, that the *Diuell* doth particularly procure to trouble them, with these impure imaginations, in the tyme of their *prayer*; that so they may be induced to leaue it; & the *Diuell* himselfe may so take his ease, the whyle. For although the *Diuell* doe much weary vs by these tentations; much more doe we weary, and euen add fyre to him, by our deuout ⁽¹⁾ *prayers*; & therefore he procureth, that we eyther make them ^{(1) Prayer} not at all, or not well. But we, on the other side, ^{is a scourg} ought (euen, as it were, for spight against him) ^{to the Di-} to labour with al possibility; that so we may not ^{uell.} giue ouer that holy *exerise*; since euen by the very persecution it selfe which he bringes vpon vs, we may see how profitable it is. And if the warre should presse vs so hard, whilest we are *praying* mentally, as that we might find much danger by impure imaginations, the least that we must doe is to put our selues into vocall *prayer*; and to beate our breastes; to punish our bodies; to cast our armes into the forme of a *Crosse*; to rayse our hands, and eyes towards heauen, desiring succour of our Lord; in such sort, as that, howloener the tyme which we deputed for *prayer* may be wel imployed. We must else do somewhat that may diuert vs; and especially procure to speake with

(m) He
meanes,
that we
must not
giue ouer
our Pray-
er, for the
going to
aske coun-
saile; but
we must
do that
afterward.

some good man that may giue vs hart. Though
(m) this last, should not be done, at that tyme, til
we can no more; that so we may not discouer
our weakenesse, in not being able, to ouercome
otherwise, then by flight; and least our enemy,
do so make vs quit the field, and distrust our for-
ces. For in fine, our Lord, who is both full of
pitty, and full of power; will impose silence v-
pon our aduersary, when it shalbe fit for vs; that
he may not interrupt the priuate, and friendly
conuerſation, which we were wont to hould
with him.

CHAP. VII.

*Of the great peace, which our Lord God giueth to
them that fight manfully against this Enemy; &
of the much that it importeth vs, for the ouer-
comming of him, so fly from familiarity with
Women.*

AL L these skirmishes are wont to be made,
in the warre against *chastity*; when our
Lord permitteth it, for the triall of his *Caualliers*,
whether indeed they truly loue him, and *chastity*,
for which they fight. And after, that he hath
found them faithfull, he sendeth downe his om-
nipotent fauour, and commaundeth our aduer-
sary, not to giue impediment to our peace, and
priuate speech with him. Then doth a man taste
the fruite of his labours, and they are full of fa-
uour

vour to him, and more full of merit.

It is also necessary, and very necessary, for the conseruation of *chastity*, that familiar conuersation of men with women be auoyded; how much so euer they be of vertue, and how neer soener in bloud. For ^(a) the foule, and strange falls, which haue byn giuen, and taken in the world, by occasion of this, ought to be a continuall remembrancer to vs, of our fraylty; and a quicke warning, at the cost of others, whereby we may vnbeguyle our selues, in respect of the false security, which our *pryde*, would fayne make promise off; saying, *That we should passe on, without receyuing of any hurt*; we, I say, who are weake; wherein others, who were so *strong*, so *wise*, and (which more importes) so great *Sayntes*, were most miserably wounded.

(a) The examples are infinite; and therefore we shall be more faulty, if we take not heed.

Who would trust the bond of *bloud*, when he reades of that bestiality, which *Amon* ^(b) committed with his sister *Thamar*? with many other, as foule examples as this, and more, which haue hapned in the world, to persons, whom the brutish passion of *flesh*, and *bloud* made blind. ^(c) And who would trust to the sanctity, either of himselfe, or any other, when he seeth *Dauid*; who was a man made after the hart of God, drawne downe, by such obscurity of mind, into so many and so filthy finnes, by only looking vpon a woman? And who will not tremble, to thinke of his owne fraylty, when he considereth the sanctity, and wisdome of King *Salomon* in his youth;

(b) 1. Reg. 15.

(c) Note this, and take thine eyes into thy head.

(d) 3. Reg.
1.

youth ; and his deformed falles from *chastity* ; which did hammer so fast vpon his hart , in his old age, as to induce him, to erect a number (d) of *Idolls* , and to adore them , after the example of thole women, whom he loued .

(e) There
is no way
to con-
quer, in
this warre
but by
fight.

Let no man in this , deceaue himselfe ; nor confide in his *chastity* , either past or present ; though he find his mind as strong, and as hard against the contrary vice , as any rock . For it was a great truth, which the experienced *Hierome* deliuered to vs, *That luxurionsnesse of the flesh, subdueth soules that are made of yron* . And *S. Augustine* , would not dwell with his owne sister , saying , *They that will conuerse with my sister , are no sisters of mine* . By (e) this way of caution, all the *Saintes* haue vvalked , & them vve must follow , vnlesse we haue a mind to loose our way .

Be not therefore, thou, *O Child of Christ* , remisse heerein ; but heare, and performe that which *S. Bernard* sayth ; *That virgins , who are truly virgins , are fearefull in all occasions, yea euen in such, as are secure from danger* . And they who proceed not thus , shall quickly see themselues as miserably fallen ; as formerly , by meanes of a false security , they were miserably deceaued . And although , by pennance , a pardon of the sinne is obteyned ; yet reacheth it not, to a recovery of the crowne of *Virginity* , which is lost . And a poore thing it is , sayth *S. Hierome* , *that a virgin who expected a crowne, must be glad of a pardon, for not hauing kept it* . As it would be, if any
King

King (f) should haue a daughter, whom he loued much, and vvhom he kept for marriage, according to her rancke, & when the occasion thereof should present it selfe, this daughter of his should tell him, that she asked his pardon, for that she was not fit for marriage, as hauing vilely lost her *Virginity*. The remedyes of *Pennance*, are miserable remedyes, as sayth S. *Hierome*; since there is not any greater misfortune or misery, then to commit a mortall sinne, for the remedy wherof, it is necessary to resort to *Pennance*. Therefore must thou, with all vigilancy, attend to be loyall to him, that chose thee; and to make that good, which thou hast (s) promised to him; that so thou mayst not try, by experience, that which is written, *Know thou, and see. What a bitter thing it is, to haue left the Lord thy God, and that his feare did not continue in thee*; but do thou enioy the fruit, as well as the name, of his *chast Spouse*; and the crowne, which is prouided, by him, for such.

(f) Note.

(g) Because she had vowed virginity.

CHAP. VIII

How the Diuell, useth to deceaue spirituall men, by meanes of this enemy of our Flesh, and Bloud; & of the course that we are to hold, in keeping our selues from error.

(a) This excellent Chapter deserueth to be seriously pondred, by all kind of spiritual persons,

THOU (a) art to be aduertised, that the fall of deuout persons, is not vnderstood at the first, no not so much, as by themselves; and for

E

this,

(b) By how insensible degrees, may the most spirituall persons come to be fould ouer to this sinne of sense.

(c) In the end they find, that euen the very beginnings were naught: which yet at the first they suspected not.

this, it is the more to be feared. At the first, it seemes to them, that by communication with such persons, their soules do profit; and confiding therein, they do often resort to such conuersations; and (b) thereby is engendred in their harts, a kind of loue which doth captiue them a little; and putteth them to payne, when they see not one another, and with seeing, and speaking they are at ease. After this, it growes, that they expresse the loue they mutually beare; wherby, and by other discourses, which already are not so spirituall, as the former, they take ioy to be talking at large. And by little & little, that conuersation which formerly might profit their soules, they find to haue taken them prisoners; by often thinking of one another, and by the care, and desire, which they haue to meet some-times; and mutually to send amorous presents, and sweet recommendations, or letters. These things with other such like fawnings, are not agreable to a holy affection, as *S. Hierome* sayth; and by these slippery steps, from one to (c) another, they vse to come to such ends, as giue them to vnderstand (& that very much to their cost) that euen the beginning & entertayning of that conuersation, which first they tooke to be a seruice of God, without finding any ill motion at all; was no other, then a meere deceit of the Slye *Diuell*; who at the first, gaue them security, that afterwarde he might catch them in the snare, which he had hidden for that purpose. And after, being

being fallen, they learne, that a man and a woman, are but fire and flaxe; and that the Diuells errand, is but to bring them neere one another; and when they are so, he blowes the bellows with a thousand arts, & tricks, to inflame them heere, with the fire of *Flesh* and *Bloud*; and to carry them afterwards into that of hell.

Therefore thou, O *Virgin*, fly away from the familiarity of euery man; and continue, to the end of thy life, in that good custome, which thou hast begunne, to be neuer alone with any man; except thy *Confessour*; and that, no longer then whylest thou art making thy *Confession*; & yet euen let that, be dispatched with as much breuity as thou canst; without enterlacing other discourses; fearing the account of the speach that thou shalt either vtter, or heare, which thou art to giue vnto the strict iudge. So (d) much the more, art thou to auoyd this in *confession*; because that, is ordeined, for the taking away of old sins, and not for the committing of any new; or to make thy selfe sicke with the very taking of phisicke. The *sponse of Christ*, (especially if she be young) ought not to be easy in the choice of her *Confessour*; but (e) carefull that he be a man of vertuous, and tryed life; of good reputation, & ripe yeares; and thus thy conscience shall be safe, in the sight of God, and thy fame, shall be faire, & spotlesse, in the eyes of men.

(d) Note this, and for the reuerence of the Sacrament, auoid euen the least idle wordes.

(e) What kind of Confessour a woman of honour, & especially a Virgin, must procure.

Thou must vnderstand and know, that thou hast need of both these things, for complying

ing with the height, of the state of *Virginity*. And whē thou shalt haue found such a *Confessor*, giue thanks to our Lord; and obey him; & loue him; as a giift that he hath bestowed vpon thee. But yet stil be very careful; for although this loue be good, as being spirituall, yet there may be a fault in it, if it be too much; and it may bring him that hath it, into danger; and it is an easy matter, for *spirituall* affection, to translate and turne it selfe ouer, into *carnall*. And if thou vse not restraint in this, thou wilt grow to haue thy hart as much taken vp therby, as married women haue with their husbands, & their children. Now this, thou seest, would be a great irreuerence, in respect of the loyalty which thou owest to our Lord, whom thou hast taken for thy *Spouse*. Do not therefore place, and keep thy *Ghostly Father*, in the most interiour part of thy hart; keep him neare thy hart, as a friend of thy *Spouse*, but not in the place of thy *Spouse* himself. And let the memory which thou holdest of him, serue for the putting of his directions in practise; without reflecting otherwise vpon his person; esteeming him as a giift of God, bestowed for the helping thee to vnite thy selfe to thy celestiall *Spouse*, but yet without bringing him into that *Vnion*.

(f) Note. Thou (f) must also be prouided, for the loosing him, without losse of thy patience, if God shall so ordayne, in whome alone thou art to lodge thy hopes, and he is to be thy only resting place. That which we read in *S. Hierome*, of the
loue

loue and familiarity between him and *S. Paula*, did keep conformity with these rules. Though yet many thinges are lawfull, and safe, to them who haue *sanctity*, and *mature yeares*, which yet are not so to such others, as want one of these qualities, if not both.

In this sort then, art thou to carry thy selfe, with the *Ghostly Father*, whome thou choolest, he being such as I haue described. But if thou canst not haue him such, it is much better, that thou (g) confesse and communicate but twice or thrice in the yeare, and keep good account with God, and with thy spirituall bookes in thy *Oratory*, then by confessing often, to bring thy fame into hazard. For if, as *S. Augustine* sayth, *Good name amongst our Neighbours be necessary for vs al*; how much more necessary then, shall it be for the *Virgin of Christ*; whose reputatiō is very delicate, and tender, as *S. Ambrose* sayth. And that so much, as that to haue a confessor who wanteth any of the former qualities, doth cast a spot vpon her fame; which because it is in so pretious, and pure a cloth, it seemes to be very deformed, and in no case to be endured. And to the end that they, who content themselues with saying, *There is no hurt, my conscience is cleare*; and, who haue the reputation of their honesty, in small account, should not be able to help themselues with a conceit, that men imposed any of these infamies, vpon the most sacred *Virgin Mary*; it (h) pleased her most blessed Sonne, that she should be

(g) By this he sheweth the great care which a Virgin ought to haue, of her good name: though such as liue not in villages, but in townes, can haue no difficulty, to find many most worthy Ghostly Fathers; at whole handes they may receaue the Sacraments, as often as they will do it with deuotion.

(h) Note.

espoused; choosing rather that they should hold him for the sonne of *Ioseph*, which yet he was not; then that men should haue colour to say, and thing sinisterly, of his most *sacred Mother*, by seeing her haue a sonne, and not to thinke, that she had a husband.

Therefore let such as haue no care to preuent scandalls, seeke out some other shelter; for that which they may learne of the most *sacred Virgin Mary*, and of other holy women, is *purity* within, and good example without; together with all reseruati-
 on. And although none of these inconueni-
 ences did follow vpon those superfluous intertayn-
 ments, yet (i) should they deserue to be speedily
 auoyded; because they do with the multitude of
 thoughts, which they vse to bring, depriue the
 soule of *liberty*, whereby it might freely fly vp,
 by the cogitations thereof, to God; and it takes
 away that *purity*, which the secret corners of
 our hart (where Christ desires to dwell alone)
 were bound to haue. And it seemes, that it re-
 mayneth not so entire, nor so shut vp against all
 creatures, as it were fit that the *bed* of so *soue-
 raigne a spouse*, should be; and that it doth not
 wholly possesse the perfect *purity* of *chastity*, if
 therein there may be found, but euen the ayre,
 or memory of a man. But thou must know, that
 yet what hath byn sayd, is meant, when there is
 excesse in familiarity; or when there groweth
 any scandall by it. For otherwise, thou art not

(i) Note
 this, for
 the pre-
 seruing of
 thy soule,
 in perfect
 purity, &
 peace.

to conuerse with such, as reason leades thee to, with a scrupulous, or perplexed mind. For from hence, euen the very tentation it selfe, doth often rise; but thou art to carry thy selfe, with a holy and prudent simplicity; and neither to be carelesse, on the one side; nor malicious on the other.

C H A P. I X.

That one of the principall remedies for the conquering of this Enemy, is the exercise of deuout and feruent Prayer, whereby we may find gust in diuine considerations, which maketh vs abhorre all worldly pleasures.

IN one of the former (*) Chapters it was told thee, what a strong, and well tempered weapon *Prayer* is, for the fighting against this vice, yea although the *prayer* be not of so great length. Thou shalt now vnderstand, that if this *prayer* be deuout, and long continued; and such, as wherein *gust* is taken, according to that diuine *sweetnesse*, which it imparted to some; such *prayer* I say, is not only a weapon, wherewith to fight, but euen outright to cut the throat of this bestiall vice. For the soule, wrastring, hand to hand with God, (by the armes of her deuout affections and thoughtes) doth obteyne of him in particular manner, as another *Iacob*, that he blesse her, with a multitude of graces, and with a profound internall *sweetnesse*. Heereupon she remaineth

(a) Read this chapter with extraordinary attention; & be sure to blesse God, for the great, & sweet goodnes of his, towards mankind; and let it help thee to hate all bestiall pleasure.

struc-

strucken in the *thigh*, which signifieth *sensuall appetite*; this, growing to be mortified in such sorte, as that from thenceforth, she goeth *lame* on that side; and she remayneth lively & strong, in her *spirituall affections*, being signified by the other *thigh*, which was vntouched.

(b) See
how God
vseth his
true ser-
uants.

For, as the delightfull *gust* of *flesh* and *bloud*, maketh vs loose all *gust* and strength of *spirit*; so if once we come to haue *gust* in *spirit*, the *gust* of all *flesh* and *bloud*, grows highly vnlaoury. Somtymes (b) the delightfull *sweetnesse*, which a *soule*, being visited by God doth tast, is so great, that the *body* cannot beare it; and the same body remayneth so weake, and so defeated, as it might be, at the end of some corporal infirmity, which had held it long. Though at other tymes it happeneth, that by the strength, which is receiued by the *soule*, euen the very body also is assisted, and recouers new forces. Making some experience, in this exile of hers, of that which shee is to find in heaven, when the *soule* being happy, in God, & full of inexplicable *delightes*, there shall result into the *body*, both *strength* and *ioy*, and other most pretious endowements, which our Lord will then impart.

(c) How
inexcusa-
ble they
are, who
leauaged,
for the
loue of
creatures.

O soueraigne Lord, and how (c) mightily without excuse, hast thou made the fault of them, who for the seeking of *delight* in creatures, are content to forsake, yea & to offend thee; vvhiest yet every one of the *delightes* that be in thee, are so massiue, as that all they, which are in the cre-

atures,

atures, being summed vp into one, are, in comparison of thyne, no better then pure, and perfect gall. And this is so, vvith great reason. For the *delight* or *ioy*, vvhich is taken from any thing, is but the fruite of that thing, whatsoeuer it be; and such as the tree is, the fruit is also. Therefore, is the *ioy*, which is deriued from *creatures*, but short, and vayne, and filchy, and compounded with sorrow; because the *tree*, from whence it is gathered, is subiect to the same conditions.

But the *ioy* which is in thee, O Lord, what imperfection, or decay can it be subiect to? Since thou art *eternall*, *quiet* most simple, most beautifull, *immutable*, & a *Good*, which is infinitely complete.

(d) The delights of this world, are all but lyes.

The (d) tast which a partridge hath, is of a partridge; & the *gust* which a man hath of any *creature*, lauours of the *creature*; and he that can say, who thou art O Lord, can say, of what tast thou art. Aboue all vnderstanding, is thy *being*; and so also is that sweet *delight* of thyne, which is kept, and hidden vp, for them that feare thee; and who, to *enjoy* thee, do, with their harts, renounce the *gust* of *creatures*. An *infinite good* thou art; and so are thy *delights*, also *infinite*. And therefore, although the *Angels* of heauen, and the happy soules of men liuing there; are euer to remaine, enioying thee; (and (e) that, with a proportion of strength, which thou hast giuen them for that purpose, which is not small) and although incomparably, many more were added also to them, that in like māner they might enioy

(e) The ioyes of heauen are so great, as that no soule, would be able to subsist in them, if it were not supernaturally enabled to it, by Almighty God.

F

thee;

thee; and that, with much greater strength then now they haue; yet so boundlesse is that sea of thy *diuine sweetnes*, as that (they all, wauiing, and swimming, as being full, & euen inebriated with those *delights*) there doth yet remayne, so much more thereof to be enioyed; as that if thou, O Lord Omnipotent, with the infinite powers which thou hast, didst not possesse and enioy thy selfe; those *delights* would carry with themselves a kind of complaint, in that there would be want of such, as might *enioy*, all that, which is there, to be *enioyed*.

And thou, O most wise Lord, vnderstanding, (as being our *Creatour*) that our inclinatio carryeth vs to a loue of *rest*, and *ioy*; and that a soule is not able to continue long, without a search of some *consolation*, either good or bad; (f) God is so deere good, that thou (f) dost inuite vs, by those celestial *delights*, euen in this life, he puts his faythfull seruants, into a kind of paradise, which are in thee; that so we may not cast our selues away, vpon the pursuite of sinneful *pleasure* in thy *creatures*. Thy voice it is, O Lord, *Come vnto (g) me, O all you that labour, and are loaden, and I will refresh you*. And thou didst commaund, that this should be proclaymed in thy name. *O all you that are thirsty, come to the waters*. And thou hast made vs know, *That (h) there are delightfull ioies, in thy right hand, which continue to the end, & that of the same riuer of thy delight*. (not by any limited rate, or measure) *thou gimest to thy seruants to drinke, in thy kingdome*. Yea sometymes thou touchsafest, a tast of some part therof, to thy friends,

(f) God is so deere good, that euen in this life, he puts his faythfull seruants, into a kind of paradise.

(g) Matt. 11.

(h) Isa. 55.

friends, euen whylest they are yet on earth; to whome thou sayest, *Come* ⁽¹⁾ *eat, and drinke, and* ⁽ⁱ⁾ *Cent. be inebriated, O you, my deereſt friends*. Al this thou ſ. doest, O Lord, through a deſire of drawing them to thee, by meanes of *ioy*, whome thou knoweſt to be ſo affected to it.

Let no man therefore, lay the leaſt imputation vpon thee, O Lord, as if there were any want of *goodnes* in thee, to be loued, or of true *delight* to be enioyed; and let him neuer be hunting, after any pleaſing, or delightfull conuerſation out of thee; ſince the reward which thou wilt giue to thy ſeruants, is to bid them, *Enter into* ^(k) *the ioy of their Lord*. For of the ſame plate, ^(k) *Matt. and out of the ſame cup, whereof thou eaſeſt, and drinkeſt, they ſhall eat, and drinke; and of the ſame which thou enioyeſt, they ſhall enioy; for thou haſt already inuited them, to eat at thy table, in the* ⁽¹⁾ *king-* ⁽¹⁾ *Luc. dome of thy Father.* 21.

What canſt thou haue heere to ſay, ^(m) O thou carnall man; thou who art, in ſo high a measure, deceaued, as that thou art, to prize theſe filthy pleaſures, of *fleſh and bloud* (which baſe, and wicked perſons, and euen the very beaſtes of the field, enioy) more, then that ſoueraigne ſweetnes, which is in God; and which is enioyed, by the *Saints*, and by the *Angells*, and by God himſelfe, the *Creator* of them all. It is a buſineſſe belonging to beaſts, which thou doſt ſo prize, and loue; and thy paſſions, are no better then very beaſtes. And ſo often doeſt thou caſt,

^(m) Hearken to this, for he ſpeaks home to thee; if it be to thee.

(n) Thou
hast a hart
of stone,
if this do
not moue
thee .

(o) False
weights,
are an ab-
hominatiō
to God:
and how
false are
these,
which
make
vayne &
empty
creatures,
to out-
weigh, the
God of
eternall
glory .

the most high God, vnder the feet, of thy most vile *beasts*; as thou doest offend him, for *carnall pleasures*. Fly therefore, O thou *Virgin*, from a thing so infamous as this; and ascend thou vp, to the mount of *prayer*; and beseech our Lord, that he will giue thee some tast of himselfe, that thy soule, being strengthened by the *sweetnes*, that distills from him; thou mayst despise those durty *pleasures*, which inhabit *flesh and bloud*. Then wilt thou haue a cordiall, and deep compassion, of them, who go casting themselues away through the basenes of the durty vallies, of a bestiall life. And (n) being all amaz'd, thou wilt cry out, O you men, and what is it, that you loose? And for what? The most sweet God, for most stinking *flesh, & bloud*? And what payne do they deserue, for so (o) false weights and measures, but eternall torment; and of that, they shall infallibly be sure .

CHAP. X.

Of many other meanes, which we are to vse, when this cruell Enemy doth assault vs, with his first blowes .

TH E aduises which thou hast already heard, by way of remedy of this infirmity, are thinges which ordinarily thou must vse; though it be not, in the tyme of tentation. Harken now to that, which thou art to do, when it sets vpon thee, by giuing thee the first blow . Then, blesse thy

thy ^(a) forehead, or thy hart, with the signe of ^(a) Diuers the *Crosse*; calling with deuotion vpon the holy profitable name of *Iesus Christ*; and say; *Not I; I sell not God* and pra-
so good cheape. O Lord thou art more Worth, and I ticall re-
loue thee more then so. If ^(b) the temptation do not against
then giue ouer, descend, with thy thoughts, into temptati-
hell; and behold how terribly, that liuing fire ons of
doth burne, and maketh those miserable creaturs sense.
which were heere inflamed with the fire of lust, ^(b) Note.
cry out, and howle, and blaspheme; whylest, in
the meane tyme, the sentence of God is executed
vpon them, which sayth, *Let* ^(c) *so much torment* ^(c) *Apoe.*
and desolation be laid vpon them, as they glorified 18.
themselues, in their delights. Be thou astonished, at
the grieuousnes of the punishment (though yet
withall, it be most iust) that the pleasure of one
moment, should be chastized, with eternall tor-
ments. And say, within thy selfe, as *S. Gregory*
doth, *Momentary is that which delighteth, but eter-*
nall, is that which tormenteth.

If this contemplation help thee not; send
vp thy hart to heauen; and represent to it, the
purity of that *Chastity*, which remayneth in
that happy *Citty*; where no beast can haue any
entrance; I meane, no person that is bestiall.
And there continue thou for some time, till
thou mayst find strength of *spirits*; and so that
heere, thou mayst abhorre, that which there
is so abhorred through the loue of God. It doth
also help, to suppose that thy body were in the
graue; and to behold, at leasure, how miserable,

and stincking the bodies of men and woman, are there to be. So also is it good, to go instantly to *Christ Iesus*, nayled vpon the Crosse; and especially, as he is tryed to the *pillar*, and whipped, and bathed in bloud, from head to foote; and then to say, with a deepe, internall groane; *Thy virgineall and diuine body, O Lord, so tormmented, and so loaden with grieuous paynes, and that I should put myne into pleasure? this were worthy of all rigorous punishment. Since thou, with scourges so full of cruelty, dost pay for the delights, which men take in offence of thy law, I will not, O Lord, delight my selfe so much to thy cost.* In like manner, will it auayle, to represent thy selfe instantly, in presence of the most pure *Virgin Mary*; considering the *purity* and *integrity* both of her *body*, & *mind*; and instantly to abhorre the dishonest thought which came to thee, as *darknesse* is driuen away, by the approach of *light*.

(d) Pray
to God to
giue thee
grace, to
practise
this.

But (d) aboue all, if thou canst, shut the dore of thy vnderstanding, and shut it well; as we vse to do, in the most internall recollection of our *prayer*, (as hereafter we will declare) thou shalt find help at hand, with more facility, then by all those other remedies. For it happens many tymes, that by opening the dore, to a secōd good thoght, an ill one doth vse to enter in; but keeping out both the one & the other, it is a turning from the enemy, & not opening the dore, till he be gone, and so he is put to a scorne. So doth it also help, to spread the armes into the forme of a *crosse*, to bed
the

the k
most
toget
the h
form
from
again
vpon
sinne
that
into v
many
from
him w

phane
far, as
ned? V
me? V
make n
to touc
to lodg
Christ
to the
knittin
place, i
with v
since h
into sh
with hi
soul to

the knees, and to beate the breast. But that which most importes, or at least, as much as all the rest together, is, to (e) receiue, with due preparation, the *holy body of Christ Iesus our Lord*; which was formed by the holy Ghost, & is very far estranged from all impurity. This is an admirable remedy against those mischeifes, which would grow vpon vs, by occasion of our *flesh*, conceyued in sinne. And if we could well ponder the blessing that we receyue by the comming of *Christ Iesus* into vs, we should esteeme our selues to be as so many pretious *Reliquaries*; and we would fly, from all kind of filthynesse, for the honour of him whome we had receiued.

(e) The deuout receauing of the B. Sacramēt, is the most soueraine remedy against tentations of sense.

What (f) hart can any one haue, to prophane his body, when it hath byn honoured so far, as to close with the most *holy body of God humanned*? What greater obligation, could haue byn cast vpon me? What more forcible motive could haue byn offered, to make me liue in purity, then to behold with myne eyes, to touch with my hands, to receyue with my mouth, to lodge in my breast, the most pure body of *Iesus Christ*? He vouchsafing me that unspeakeable honour, to the end, that I might not descend to basenesse; and knitting me to himselfe, and consecrating me, as a place, into which he vouchsafes to enter. How then, & with what body, shall I endure to offend our Lord, since he, being the authour of purity, hath entred into the same body? I haue fedd vpon him, and fedd with him at the same table; and shall I now be a tray-tour to him? No; I will neuer be so, for the whole World.

(f) Read this with great feeling.

(g) Trem-
ble, and
take heed.

World. Thus is it fit that we esteeme this fauour, to the end that we may haue a crown put vpon this weake and frayle condition of ours. But (s) if we receiue him ill, or do not serue our selues wel of this benefit, iust the contrary effect doth follow; and such an one, shall find himselfe more enthralled by *dishonesty*, then he was before he communicated.

(h) The
example
of Saints.

If, with all these considerations, and remedies, this bestiall *flesh* grow not quiet; thou art to vse it like a *beast*; laying good sound loads vpon it, since it will not hearken to so iust reason. Some find helpe by pinching themselves very hard, in memory of the excessiue paine, which those nayles did cause to *Christ Iesus* our Lord; Others, by whipping themselves seuerely; calling so to mind, how our Lord was scourged; others with spreading their armes into the forme of a *Crosse*; others with fixing their eyes on heauen; others with beating their face; and such other thinges as these, which put the flesh to paine; for at that tyme, she vnderstands no other *language*. This (h) is the manner, which, by reading, we find that the *Saintes* did hold; wherof one did strip himselfe starck naked, and did all tumble in thorny bushes; and so by meanes of his bloody and afflicted body, the warre which was made against his soule, did end. Another did cast himselfe, in the depth of winter, into a poole of water, which was extreamly cold; wherein he stayerd, till the body came forth halfe dead,

dead, but the soule was freed from all danger. Another, thrust his fingers into the fyre, and with burning them, that other fyre, which tormented his soule, was quenched. And a martyr there was, who being bound hand and foote, (& then tempted to vnlawful pleasure) by cutting of his owne tongue, with his owne teeth, became victorious in that combate.

And although some of these things are not to be imitated, because they were inspired by particuler instinct of the *holy Ghost*, and not by the ordinary law vnder which we liue, yet hereby we may learne; That in the tyme of spirituall warre, when there is question or hazard of the soule, we are not to be lazy, or to expect till our enemyes do giue vs thrustes; but we must leape backe from sinne, as from the face of a serpent, as sayth the *Scripture*; and euery one must apply that remedy to himselfe, wherein he findes most profit, according to the addresse which shall be giuen him, by his prudent *Ghostly Father*.

CHAP. XI.

Of other meanes, besides the former, whereby some grow to loose their Chastity; that we may fly from them; if we also will not loose ours; and by what meanes we may strengthen our selues.

NO care, or labour (though neuer so great) which is employed towards the preservatio
G
of

of *Chastity*, will be esteemed too much by any, if he know, how to put the true price, vpon the merit, and reward thereof. Now since our Lord hath made thee vnderstand, the valew of this treasure; & hath given thee grace both to choose it, and to make (a) promise therof againe to him; I shall not be put, into so much necessity to declare the excellency thereof, as to giue thee good directions, how thou mayst be sure not to loose it; and to tell thee of some errours, besides the former, through which it is lost by others; that so thou knowing them, mayst auoyde them, least thou also come to loose it, and thy selfe with it. Some (b) loose it, in respect, that hauing fierce & violent inclinations against it, and they, on the other side, being not earnest in making such a continuall and sharpe warre against themselves; do, with a miserable resolution, deliuer themselves ouer, bound hand and foot, to the will of their enemyes. Not considering, that the purpose of a (c) Christian, is to be, either *to dye*, or els *to ouercome*; by meanes of his grace, who helpeth such, as fight for his honour. Others there are, who although they be not greatly tempted, haue yet naturally a certaine basenes & straitnes of hart, which is inclined to vile, & poore things. And for as much as this *pleasure*, is one of the most vile, & poore, & most at hand; they quickly find meanes to meet with it, & to bestow themselves vpon it, as a thing that is proportionable to the basenes & poornesse of their owne hart; which doth

(a) This Lady had vowed Chastity.

(b) Of the diuers wayes, whereby chastity groweth to be lost.

(c) A noble word for a Christian to write in his hart; Either to conquer sinne, or to dye in the battaile.

Full of spirituall Jewells .

51

doth not rayse it selfe so high, as to imbrace a life of such men, as are ruled euen by *naturall reason*. Which alone, taught one, so good a lesson, as to make him say, *That in carnall pleasures, there was nothing worthy of a magnanimous hart*. And another sayd, *That the life which consists in carnall pleasure, is a life of beasts*. For not only, doth the *light of beauen*, but euen that of *naturall reason*, condemne such as employ themselues vpon this basenes; as people who liue not in the circle of *men*, whose life must be agreable to reason; but of *beasts*, whose very life is, sensuall appetite. And if iustice might be done, there would be a great deale of cause, to take away the name of men, from these fellowes; in regard, that although they haue the shape of men; they yet lead a life of *beasts*, & are the true dishonour and reproach of men. Nor would (d) it be a thing moderately strange, or giue small wonder, to them that saw it, if a *beast* should lead a *man*, bridled, vp and downe; and carry him whither it would, directing him, who ought to gouerne it. And yet there are so many, ruled by the bridle of bestiall appetite, both of high and low condition; that I know not, whether it is through the multitude thereof, that it cannot be so easily discerned. Or els I rather be- lieue, that it is because there are few, who haue light to see, how miserable, a *soule* in a *body* is, when it is killed by carnall pleasures; and the more, if that body, be fresh, and fayre.

(d) How
strange
this
is, and yet
after a
sort, it is
dayly
scene.

O how many foules of these, and others,

G 2

are

are burning in this infernal fire; nor is there any to cast tears of compassion vpon them, or to say

- (e) Iod. 1. with their hart, *To (e) thee, O Lord will I cry out, because the fire hath deuoured, the beautifull thinges of the desert.* For (f) certainly, if we had amongst vs of *those (g) widdowes of Naim*, who would bitterly bewayle their dead children, Christ would vse mercy, for the reuiuing them in soule, as he did the *body* of that widdowes sonne, who is mentioned, in the *Ghospell.*

It is not his part to sleep, who^e hath the office, in the Church, to pray, an dintercede for the people, with the tendernes of a Mother. Least God do chastize both him & them; laying, (h) *I sought, among them, for a man, who might place himself, as a wall; & (i) might oppose himselfe against me, and so I might not destroy the earth; but I found no such man; and I poured out my wrath vpon them, & in the fire of my (k) anger I consumed them.* Take angry, if heed therefore that thou loue not a narrow, and by praying for one another, we member that which S. Bernard layd, *That if thou well consider the body, and that which proceeds from thence, it is a kind of more loathsome dunghill, then otherwise, thou hast scene.* Despise it from thy hart, withall the ornaments, and place, and delights it hath; and make account that euen already, it is in the sepulcher, conuerted into a handfull of dust.

When thou seest any man or woman, looke not

(h) Eze. h.
22.

(i) See
the infinit
goodnes
of God,
who is
angry,
if heed
therefore
that thou
loue not
a narrow,
and by
praying
for one
another,
we
member
that which
S. Bernard
layd,
That if
thou
well
consider
the body,
and that
which
proceeds
from
thence,
it is a
kind of
more
loathsome
dunghill,
then
otherwise,
thou
hast
scene.

(k) Eze. b.
22.

not much vpon their face, or person; and if thou doe, let it be to loath it; but addresse thy internal eyes, to the *soule*, which is shut vp, and hidden in the *body*; amongst which *soules*, there is no difference, of man, or woman. And admire thou that *soule*, as a thing created by God; since (l) the valew of that alone, is greater then that of all *corporeall* things, eyther made, or to be made. And thus, dismissing thy selfe from the basenesse of *bodies*, bestow thy selfe vpon the search of greater treasures; and vndertake thou, noble enterprizes; and no lesse, then to lodge euen God himselfe both in thy *soule*, and in thy *body*, with a profound purity of hart.

(l) The inestimable dignity, & excellency of a soule.

Behould (m) thy selfe with such eyes, as these, since *S. Paul* sayth, (n) Know you not that you are the temple of God; and that the spirit of God remayneth in you? And in another place, do you not know that your members, are the temples of the holy Ghost, who remaynes within you, and whom God hath giuen to you; And, you are not your owne; And since you are bought with a great price, let God be honoured in your bodies. Consider allso, that when thou diddest receyue holy Baptisme, thou wert made the Temple of God; and thy *soule* was consecrated to him, by his grace; and so was thy *body* also, by the touch of that holy water. And the holy Ghost doth serue it selfe, both of the *soule* and *body*; as being the Lord of the whole house; enclining both the one, and the other, to good workes; and for this it is sayd, That euen the partes

(m) The height, and dignity, of the vocation, of a Christian.

(n) Ca. or.

of our body, are the Temples of the holy Ghost.

(o) Be
thou ama-
zed, at this
infinite
vouchsa-
fing, of al-
mighty
God.

God (o) doth vouchsafe vs great honour, by being pleased to dwell in vs, and to honour vs indeed, with the name of *Temples*; and great is the obligation which thereby is put vpon vs, to cleanse our selues; it being so fit, that the house of God be cleane. And if thou wilt consider, *that thou wert purchased, as S. Paul sayth, at a great price; that is, by the life of God humaned, which for thee was giuen*, thou mayst see, how great reason it is, for thee to honour God, and to beare him in thy *body*, doing him seruice; and not therein, to commit any thing, which may be to his dishonour, and thine owne extreame disadvantage. For
(p) 1. Cor. iust, and true, is that sentence, *That (p) who-
soeuer shall defile the Temple of God, him will God
destroy.* For in his *Temple*, there must be nothing, but that which tends to his honour, and prayse. Remember that which *S. Augustine* sayd, *When I had once understood, that God had redeemed and purchased me, with his pretious bloud, I resolved, that neuer more, I would sell my selfe; To which I would haue thee add, And how much lesse will I doe it, for the base pleasure of flesh, and bloud.*

(q) A vow
of perpe-
tual Cha-
rity.

Thou hast begunne a (q) worke, worthy of a noble courage, because thou meanest to be incorrupt, in that corruptible flesh of thyne; and to possesse that, by way of *vertue*, which the *Angells* possesse by way of *nature*; and to pretend to a particuler crowne in heauen, in being companion to those blessed *Virgins, Who sing that new
song*

song, and follow the Lambe, wherefoever he goeth.

Consider the name, which now thou holdest, of being *the spouse of Christ*; and the ioye which thou mayst expect in heauen, when there that *spouse* of thine shall lodge thee in thy bed; for thus thou wilt come to so much loue of the *purity of virginity*, that for it, thou wilt gladly loote thy life, as many holy *Virgins* haue done; who rather then they would not be *Virgins*, were content to be *Martyrs*, with great magnanimity. Procure thou also to (1) haue a noble hart, which is very necessary, for the keeping of thee in that high estate, where God hath placed thee.

(1) This is true Nobility: & the contrary is meer baseness.

CHAP. XII.

That God useth to punish such as are proud, by permitting them to loose the treasure of Chastity, thereby to humble them; and how necessary it is to be humble, for the ouercomming of the enemy to this vertue.

(1) See & detest the doctrine of Caluin, which he vttereth in his Institutions; for the

TH E R E haue byn others, who lost the treasure of their *chastity*, by reason that God did punish them in his iust iudgement, through a giuing them ouer (as *S. Paul* sayth,) to the *dishonest affections of their owne hart*, as into the hands, of cruell executioners. Chastizing thus, some of their sinnes, by other sinnes of theirs, he not inciting them to sin, (2) (for a very strange thing it were for him, who is *soueraigne goodnesse*, to

maketh the treason of *Iudas*, to be as properly, and as truly, of God, as the cōuersion of *S. Paul*, be.

because of *sinne* in any soule) but by retiring his succour, from a man, for other sinns of the same man; which is the worke of a iust iudge; who in that he is *iust*, is also *good*. Thus sayth the scripture; *A wicked woman is a deepe Well; and a loose woman is a strait Well; and he shall fall into it, who hath offended God.*

(r) Be not
high-
minded,
but feare.

(u) A-
boue all
things,
take heed
of Pride.

Let (r) no man therefore presume, vpon his not sinning against God in the point of *chastity*, if yet he sin in other thinges. Since God is wont to let men fall into that which they would not, & into which they were not wont to fall, in punishment of their falling into other sinnes, from which they ought to haue kept themselves. And though this be generally true in the case of all sinnes, and God is offended with them all, and doth punish all; yet more particularly doth he (as *S. Augustin* sayth) punish secret (u) pryde by open lust. So is it related of *Nabuchodonosor*; That for the punishment of his pryde, he lost his Kingdome, & was cast out of the conuersation of men; and the hart of a beast was giuen him; and he past his tyme among the beastes. Not that he lost the nature of a man, but that euen to himselfe, it seemed that he was not such. This did he continue, till God gaue him vnderstanding and *humility*, whereby he knew & confessed, That honour & dominion was of God; and that he bestowed it, where he would. Certainly (x) Note. (x) so it is, that the man who attributes the buylding vp of *chastity*, to the strength of his owne arme, God doth driue him from amongst his seruants;

nants; and being departed out of that company, which was, as it were, of *Angells*, he dwelleth now amongst *beasts*; hauing so bestiall a hart in his body, as if he had neuer loued God; nor known what *chastity* meant; & as if there were no *hell*, nor *glory*, nor *reason*, nor *shame*. In (y) so much, as themselues are amazed at what they do; and they seeme not to haue the iudgment, or discourse of *men*; but to be wholly abādoned to this brutish vice, like very *beasts*; till the mercy of our Lord, do looke with pittie vpon so great misery; and make him, whose case is such, to know, that for his *pride* he fell, and by meanes of *humility*, he is to recover and rise. And then doth he confesse, that the kingdome of *chastity*, by which he had dominion ouer his body, is a blessing of God, which, by his grace, he giues, and which, for the finnes of man, he taketh away.

This sinne of *Pride* is so hard to be discouered, and consequently so much to be feared; that sometymes a man hath it so conueyed into the most secret corners of his hart, that even himselfe vnderstands it not. A witnesse of this, may be *S. Peter*, and many others; who whilest they were taking pleasure, and confiding in themselves, did thinke that they were putting their trust in God; who by his infinite wisdom seeth their infirmity; and with his mercy, accompanied by his iustice, doth cure and heale them; by giuing (=) them to vnderstand, (though to their cost) that they were vnthankfull vnto him, &

(y) How
highly
true is
this?

(z) For
Pride, and
Ingrati-
tude, ma-
ny haue
grown to
lose their
chastity.

H

vnduely

anduely confident in themselves, since now they see, how miserably they are fallen. Now although this fall, cost them deare, yet doth it not carry so great danger with it, as doth the secret sinne of *Pride*, wherein they were. For, not knowing therof, they would haue sought after no remedy; and so they would haue runne vpon their owne ruine; but comming to find out, that sinne by their fall, and being humbled before the mercy of God, they obtayne remedies from him, against both inconueniences.

(a) A golden sentence of the great S. Augustine.

(b) Note this.

For this I say it is, that S. *Augustine* told vs, That ^(a) God doth punish secret pride by open lust; because the second sinne is manifest to him that committeth it; and by meanes thereof, he grows to a knowledge of the former, which lay hidden. And thou art to know, that some people are only proud, within themselves; and others are so, with contempt of their neighbours, whom they conceaue to be defectiue in vertue; and especially in that of *chastity*. But ^(b) thou, O Lord, how truly wilt thou behould this fault, with angry eyes? And how thanklesse were those thanks to thee, which were giuen thee by that *Pharisee*, who sayd, *I am not ill like other men; I am not an adulterer, nor a robber, like that Publican*. This, O Lord, thou doest not leane without punishment; Thou doest punish it, and that with great severity; by letting him fall that stood on foot; in punishment of his sinne, and thou dost rayse the other vp, who was fallen; thereby, as it were, to make

make him a kind of amends, for the wronge which the other had done him.

It is a sentence of thyne, and thou obseruest it very well; Do ^(c) not condemne others, and thou shalt not be condemned. And with the ^(a) same measure where with you measure to others, with the same ^(d) it shall be measured to you againe. And, he that exalteth himself, shall be humbled. And thou didst command it to be thus published in thy name, to such as despise their neighbours. Woe be to thee who despisest; for thou shalt be despised. O how many haue myne eyes seene, punished according to this sentence, who neuer had vnderstood how much God abhorreth this sinne, til they saw themselves fallen, into the very same, for which they condemned those others; yea and into worse.

^(c) Luc. 6.

^(d) Matt.

^(e) Take heed of contemning others; least thou grow the subiect of the contempt of others.

Of ^(e) three things (sayd an Ancient of former tymes) I condemned others; and into all three, my selfe did fall. Let him that is chaste, giue God thanks for the fauour he doth him; and let him line with feare, and trembling; least himselfe do fall; and let him help to rayle such an one as is fallen already; shewing ^(f) compassion towards him, and not contempt. Let him consider, that they are both made of one piece; and that as the other fell, so he (for as much as concernes himselfe) doth fall. For, as S. Augustine sayth, There is ^(g) no sinne committed by one man, which would not be also committed by another man, if he were not assisted by him that is the maker of man. Let him draw good out of euill; humbling himselfe by occasion this.

^(f) We may be seuered to our selues but we must haue compassion vpon others.

^(g) He is blind, who beleeues not this.

of the others fault. Let him, I say, draw good out of euill; and as for the good of his neighbour, let him reioyce in that. *Let him not be as a venomous serpent, which fetcheth euill out of all thinges; pride out of others miseries, and enuy out of their felicityes.*

(h) Note. Such (b) soules as these, will not escape the punishment of God. He will suffer them to fall vpon that, into which those others fell; and he will not giue them the felicity for which they did enuy others.

C H A P. XIII.

Of two other dangerous meanes, which are wont to make way for the losse of Chastity, in such as endeavour not to auoyd them.

AMONGS T the miserable falls from *chastity*, wherewith the world is made acquainted; it is reason that we forget not that, of the King, & Prophet *David*. Because that *fall*, being so miserable, & the person that fel, so highly qualifed, it leaues the hearer with great apprehension; that there is no one, who may not feare his owne infirmity. The occasion of this *fall*, (as sayth S. *Basil*) was a light kind of complacence, which *David* tooke in himself, when once he was visited by the hand of God, with much consolation; and he presumed to expresse himselfe in this manner, *I sayd in my abundance, that I shall neuer be moued*. But O, how far otherwise did

did it fall out; and how well did he afterward vnderstand, that, whereof before he was ignorant, *That* (a) *in the day of prosperity which we haue,* (a) *Eecl. 7.* *we must be calling those* (b) *miseryes to mind, which we may haue;* and that we must take in, those di- (b) *A safe and most profitable aduice.* *uine consolations,* by the weight of *Humility,* accompanying it with the holy feare of God; least otherwise he experience that, which *Dauid* himselfe deliuered, *Thou turnedst thy face from me, and I was troubled.*

Another cause of his fall, is giuen vs to be vnderstood, in holy *Scripture,* by saying that at such tymes as the *Kings of Israel,* were wont to passe (c) *1. Reg.* *into the warres, against the insidells, King* (c) *Dauid* *stayed at home.* And walking vp and down, vpon a (d) *A* *tarrasse of his pallace,* he saw that which was the good les- (d) *son to vs* *occasion of his adultery,* and of the murther al- *Catholike.* *so, not only of one, but many.* All this had byn to be auoyded, if he had gone *to fight the battailes of* (e) *sympa- thizing* *God,* according to the custome of other *Kings;* *and himselfe had done so, other yeares.* If (e) *thou* *wilt be wandring vp and downe,* when the ser- *Holy Church* *uants of God are recollected;* if thou wilt be idle, *our Mo-* *when they labour in good workes;* if thou wilt ther, both *be dissolutely sending thine eyes abroad,* whi- *in sorrow,* *and in* *spirituall* *ioy, ac-* *cording* *to the di-* *uersity of* *tymes, &* *occasions.* *lest theirs are weeping bitterly, both for them-* *selues and others;* and if, when they are rising vp by night, to pray, thou art sleeping and (nor- ting, and leauing of (by occasion of euery fan- cy) the good exercises which thou wert wont to vse, (and by the force and heate whereof, thou

wert kept on foote) how doest thou thinke to preferue *chastity*, being carelesse, vnprovidid of defensiu weapons, and hauing so many enemies, who are so stout, laborious, and compleatly armed, in fighting against it.

(e) Note. Do (e) not deceiue thy selfe; for if thy desire to be *chast*, be not accompanied by deeds, which are fit for the defence of that vertue, thy desire will prooue vayne, and that will happen to thee, which did to *Dauid*: Since thou art not more priuiledged, more stout, nor more a *Saint*, then he. And to conclude this matter, (of the occasions, through which, this pretious treasure of *chastity*, is wont to be lost) thou art to vnderstand, that the cause why God permitted, that the *flesh* should rebell against *reason*, in our first parents, (from whome, we haue it by inheritance) was, for that they rebelled against God, by disobeying his commandement. He chastized them in conformity of their sinne, and thus it was; That (f) since they would not obey their *superiour*, their *inferiour* should not obey them; and so the vnbridlednesse of this *flesh*, being a subiect and a slaue, rebelling against her *superiour*, which is *reason*, is a punishment layd vpon *reason*, for the disobedience, with she committed against her *superiour*, which is God.

(f) Note.
Lex Talio-
nis.

Be therefore very carefull, that thou be not disobedient to thy *superiours*, least God permit, that thy *inferiour*, which is thy *flesh*, do rebell against thee; as he suffered *Adad* to rebell against King *Salomon*

Salomon (s) his Lord; and least he scourge & per- (g) 1. Regi
secute thee; and, by thy weakenesse, draw thee
downe into mortall sinne. And if, with the in-
ward eyes of thy hart, thou haue vnderstood,
that, which beere with the eyes of thy body thou
hast read; thou wilt see how great reason there
is, that thou shouldest looke to thy selfe, and con- (h) No
sider what there is within thy selfe. And (h) be- man can
cause thou art not exactly able, to know thyne see him-
owne soule, thou art to begg light of our Lord; selfe exa-
and so to sift the most secret corners of thy hart; ctly, but
that there may be no ill thing there; which eyther by light
thou knowest, or knowest not off; by meanes from hea-
whereof, thou mightest, through some secret iud- uen.
gement of God, runne hazard to loose the trea-
sure of chastity; which yet it doth so much im-
port thee to keep safe, by meanes of his diuine
assistance.

CHAP. XIV.

How much we ought to fly from the vaine confidence
of obteyning victory against this enemy, by our
owne only industry, and labour; and that we must
vnderstand it, to be the giift of God; of whom, it
is to be humbly asked; by the intercession of the
Saintes; and in particular of the Virgin, our Bles-
sed Lady.

AL. that which hath byn sayd, and more
which might be sayd, are meanes for the ob-
tayneing,

tainning, and keeping of this pretious *chastity*. But it happeneth oftentimes, that as, although we bringe, both stone and wood, and all other necessary materialls, for the making of a house, yet we do not fall vpon the buylding of it; so also doth it come to passe, that vsing all these remedies, we yet obtayne not the *chastity* which we so much desire. Nay there are many, who, after hauing had liuely desires thereof, and taken much paynes for the obtayning of it, do yet see themselves miserably fallen, or violently at least, tormented in their flesh; & with much sorrow they say, *We haue laboured all night, and yet we haue taken nothing*. And it seemeth to them, that in themselves, that is fulfilled, which the Wiseman sayd,
 (a) Eccl. 7. *The (a) more I sought it, the further off, it fled away.*

(b) Take heed of trusting to thy selfe.

This (b) useth oftentimes to happen, by reason of a secret confidence, which these proud labourers, haue in themselves; imagininge, that *chastity*, was a fruite which grew from their only endeauour; and not, that it was a giift, imparted by the hand of God. And for not knowing of whom it was to be asked, they iustly were deprived of it. For (c) it had byn of more preiudice to them, to haue kept it; (since withall, they would be proud, and vngratefull to God) then to be without it, yet withall, to be full of sorrow, and *humility*, and so to be forgiven by penance. *It is no small part of wisdom, to know by whom chastity is given; and he is gone a good piece of the way,*

(c) God sheweth mercy sometyms euen in suffering vs to fall into sinne.

way, towards the obteyning of it; who indeed belieueth, that it comes not from the strength of man; but that it is the guift of our Lord. This doth he teach vs, in his holy Ghospell, saying, *All are not capable of this word, but they to whome it is giuen, by God.* And although the remedies already pointed out, for the obtayning of this happinesse, be full of profit; and (a) that we must employ our selues thereupon; yet must that be with this condition, that we place not our confidence in them; but let vs deuoutly pray to God, which *Dauid* did both practise, and aduise, by saying; *I did cast vp myne eyes to the mountayns, from whence my succour shall descend: my succour is of our Lord, who made heauen and earth.* (d) We must both worke & pray, for neither of them both alone, will serue the turne.

A good witnesse of this, may the glorious *S. Hierome* be; who relates of himselfe such extreme afflictions, by temptation of the flesh, as reduced him to so great extremity, that neither great fasting, nor large watching, nor sleeping vpon the ground, nor that his body was euen halfe dead, could deliuer him from the same. But then, as a man depriued entirely of all succour, and finding no remedy in any remedy; he cast himselfe at the feet of *Iesus Christ* our Lord; and made him (e) a bath of his teares; and wiped them with the hayre of his deuout thoughts. Yea, and sometymes it happened, that he spent whole dayes, and whole nights in crying out after Christ. In (f) the end, he was heard; & God gaue him the desire of his hart, with so great serenity,

(e) He al-
ludeth to
S. Mary
Magda-
len.

(f) God is
a liberall
rewarder
of his ser-
uants, if
indeed
they be
his ser-
nants.

renity, and spirituall consolation; that it seemed to him, as if he were assisting, among the quires of Angells. In this sort, doth God relieue such as call vpon him with entire affection, and who remaine faythfull in the warre, till he send them succour.

(g) The inuocatio
of Saints,
is very
vsefull, &
especially
of the im-
maculate
Mother of
God,

And (s) not only must we inuoke God to fauour vs, but the Saints also; who are signified by the *Mountaynes* spoken of heere by *David*; & especially must the most *pure Virgin* be called more vpon, then any of them. Importuning her with seruices and prayers, that she will obtayne this blessing for vs. And these seruices, she will receaue, and these prayers will she gladly heare; as a true loue of that, which we desire by her meanes. I haue, in most particuler manner, seen great fauours obtayned, through the meanes of this *Blessed Lady*, by persons troubled with the temptations of lense; with (h) hauing offered some prayers to her, in memory of that *purity*, wherein she was *conceaued without originall sinne*; and of that virginall *chastity*, wherewith she did *conceane the Sonne of God*. Take therefore this *B. Lady*, for thy particuler aduocate; to the end, that, by her prayers, she may obtayne, and conserue *purity* in thee. And consider, that if among the women of this world, we find some, who are such friends to *honesty*; as that, to the vttermost of their power, they assist and protect any creature, that will forsake the basenesse of the contrary vice, and walke on by the *purity of chastity*; how

(h) The deuotion
to the sa-
cred, and
immacu-
late con-
ception of
the Mo-
ther of
God, is
much, &
most wor-
thily re-
commen-
ded by
this Holy
Authour,

how much more, incomparably, is it to be hoped, of this most pure *Virgin of Virgins*, that she wil cast her eyes, and her eares vpon the seruices, and prayers, of such as desire to preserue *chastity*, which she so cordially loues? Be therefore sure, that thou abound in desire of this blessing. Fayle not of confidence in Christ, nor of earnest *prayer*, nor other endeauours, as hath beene sayd. For neither in his Saints, will there be wanting any loue or care to pray for vs; nor mercy from heauen, for the graunting of this guift, which God only giues. And his pleasure is, that euery one who receaueth it, should know, that of him they haue it; and they are to giue him glory for the same, since, in all reason, it is so due to him.

CHAP. XV.

How our Lord disposeth not, equally of the guift of Chastity, vnto all; because to some, he giueth it only in their soules; and of the great profit which the temptations against Chastity, do bring, if they be well borne.

IT is to be considered with attention, that God doth not equally impart this guift to all; but with difference, according to the pleasure of his holy will. For to some he giueth, more, and to others lesse. To some he giueth *chastity* in the soule only; which is, *A deliberate, and firme resolution, not to fall into the contrary vice, for the whole*

World, but yet, together with this good purpose, such an one, may have foule imaginations in his mind, and painefull temptations, in the *sensitive part* of his soule. Which, although they cannot draw the *reasonable part* to consent to sinne; yet do they afflict her, and giue her inough to do, in defending her selfe against their importunities.

(i) A good picture, of the present case. This (i) carryeth some resemblance to that of *Moyes*, and the *people*. For he being in the top of the mountaine, in the company of God, the base people, were at the foot thereof, adoring *Idolls*.

But whosoever is in the state aforesayd, must giue great thanks to our Lord, for the fauour that he hath vouchsafed to his *soule*; and he must patiently suffer the little obedience, which is performed to him, by his *sensitive part*. For (k) as, if only *Eue* had eaten of the forbidden tree, *Original sinne*, had not beene committed, vnles *Adam* also had consented, and eaten thereof; so whilst the

(l) That is, how much soeuer it solicite vs. (l) That is, how much soeuer it (l) eate) to produce a *mortal sinne*, since the (m) man consents not to it; but

(m) That is, Reason. it is displeasing to him, & he reprehendeth it; whereby thou seest that thou art to be very carefull, not to suffer these imaginations, or motions, to remayne in thee, but to driue them away. For he that seeth the danger wherein he is, by keeping that fyre of hell within himself, and by cherishing that serpent in his bosome (especially (n) if he haue

(n) Note this, and note it well.

have obserued, at other tymes, that from thence, hath vsed to growe a consent to do, that euill worke, or to take pleasure in that vicious delight,) such negligence is adiudged to be a *mortall sinne*; since when he saw the danger, he loued it, by not driuing it away. But as long as there is a purpose aliuie, of not consenting to the euill worke, or to the euill delight; but to resist (although weakely) when thou seest the daunger wherein thou art; thou art to thinke, that our Lord did not suffer thee, to fall into *mortall sinne*. And because herein, it is very hard to giue a cleare sentence, without particuler information of him that suffers the temptacion, it ^(o) is fit to acquaint the learned *Ghostly Father* with it; and to take his counsell. And if, notwithstanding all this, it offend any man to suffer so continuall warre within himselfe; let him consider, that by the trouble of temptacions, the sinnes which he hath committed are purged; and man, is animated, towards a better seruing of God, when he seeth that he hath more need of him. And, as madd as we are, we come to know, by our owne weakenesse, and by seing our selues in so great hazard, and that we are, enen vpon the hornes of the bull; as that, if the hand of God, did, neuer so little, abandone vs, we should fall into that fearefull bottom of *mortall sinne*. And till this weakenesse be, euen from the roote thereof, acknowledged, and experimented by thee, the temptacions of sense will not giue thee ouer;

which are, as so many tempestuall showers, and blowes, that may cause thee to acknowledge, that this blessing is not to remayne in thee, vnlesse it be graunted thee, from aboue.

If thou wert a faithfull seruant of God, the more thou wert combatted, by thy *flesh*, the more would thy *soule* encourage her selfe, to the conseruation of *chastity*; & so the temptations, should be as knockes which might help thee to giue thy *purity*, a deeper roote; and thou shouldst see the wonderfull thinges of God. For (1) as, by occasion of our wickednesse, the goodnesse of God appeares the more; so by the weakenes of our flesh, he bringeth strength into our soule; the spirit giuing the *No*, to that which the flesh enticed it to; and the loue of *chastity*, doth vnite and fortify it selfe with new spirits, as often as the *flesh* solliciteth the mind to put it away. Thus, by meanes of one troublesome, and base contrary, God perfects another, which is noble, and pretious; and this is *chastity*.

(q) The great goodnes of God shines fair in our wickednes, & his strength in our weaknes.

Remember that a good *warre*, is more to be desired then a wicked *peace*; and that it is better for vs, to labour that we may not consent, thereby to please our Lord; then for the taking of a little bestiall pleasure (which, euen as soone as it is taken, leaues a (1) double sting behind it) to cast him into indignation, against vs, whome we ought, with all our powers, both to loue, and please.

(r) Sinnefull pleasure, is a bitter payne disguised.

Call thou with *humility*, and with confidence

dence, vpon him who will not fayle to succour one, that fightes for his honour. And in the end, he will so ordayne, that thou shalt come rich, out of this skirmish; and he will esteeme of the affliction, which thou hast byn in, as of a kind of *martyrdome*. For as the *Martyrs*, chose rather to dye, then to deny their *fayth*; so thou choosest to suffer what thou sufferest, rather then to violate his holy *will*. And he will make thee a companion in glory with them, since thou art so heere, in thy afflictions. In ^(s) the meane tyme, comfort thy selfe with hauing in thy hart so good a prooffe, that thou louest God; since for loue of him, thou leauest that which thy *flesh* liketh. ^{(s) Note.}

C H A P. XVI.

How the giift of Chastity, is graunted to some, not only in the interior part of the soule, but in the sensuall part also; and this, after two manners.

TO others, our Lord giueth this blessing of *Chastity*, more abundantly. For not only doth he grant a detestation of these delights, to the soule; but euen in the *sensitiue part*, and *flesh*, they haue so much temper, as that they enioy great peace; and do scarce know what a painefull temptation doth meane. Now this hapneth after two manners. Some haue this peace and *purity*, euen by naturall complexion; but others, by

by election, and fauour of God. They who haue it by naturall complexion, are not greatly to applaude themselues, for the peace that they find; nor to contemne such, as they see are tempted. For (v) the vertue of *chastity*, receiues not her measure, from the hauing of this peace; but from the mainteyning, in the soule, a firme purpose not to offend our Lord, by the contrary sinne. And if one being tempted with sense, make good, the purpose of *Chastity*, in his soule, with greater strength then the other, who is not called into that warre; more *chaste* shall this person be, who is assaulted; then the other, who is not sollicit.

(v) The greater the temptation is, the greater is the vertue, in overcoming it.

Neither yet, are those well complexioned persons to goe out of countenance, by saying, *I doe little, or I gayne little by being chaste*; But they must serue themselves of their good inclination, and make choice of *chastity*, by discourse of *spirit*, to please our Lord; to which they are invited, by their owne inclination. And, by this meanes, they shall serue God, vvith the *superiour part* of the soule, by a vertuous election; and with their *sensitiue part*, by their obedience, and good inclination.

(u) A more noble kind of chastity.

Others (v) there are, who not by naturall inclination, but by fauour of our Lord, are *so chaste*, as that they feele in their soule, a most profound, internall detestation, of that basenesse; and in their *sensitiue part*, so greates obedience, that it goeth not dragging, after the commaundment of reason, but obeyeth with gust, and speede; and

and they both, enioy an entire peace. At this excellent condition, did those *Philosophers* point, who sayd, *That some men there were, so excellent: & who had their minds, so well purged that not only they did operate vertuously, without any warre of their passions, but that, euen those passions, being so absolutely overcome, they forgot that they had any; and that, not only their passions did not conquer, but not so much as assault them.*

But (x) that which the *Philosophers* were talking of, and neuer had, (for without grace, there is no true vertue) that, good Christians do possesse, to whome God is pleased to impart this perfect giift. Not purchased by their own force, but graunted by his strong, and celestiall holy spirit, which is bestowed through Christ Iesus our Lord, in resemblance of the same Lord, who kept the entirenesse of *Virginity*, in mortall flesh. This heavenly spirit infuseth perfect *chastity* into whom he wil. And this he worketh in them, That as the superiour part of the soule, is with perfect obedience, most subiect to God, & from him receaueth powerfull strength, and most excellent light, being so perfectly vnited with him, and so ruled by his will, that he may say with the Apostle, *He (y) that commeth close to God, is made one spirit with him*; so this efficacy of God, which infuseth force, and giueth, to the *sensitiue part* this disposition; doth procure, that (wholy forsaking bestiality, and that fiercenesse which naturally it hath) it may be obedient, and yield it selfe very

(x) Few *Philosophers*, were euer chaste and neuer any was truly humble.

(y) 1. Cor.

(2) Even the reasonable part of a carnal mans soule, groweth to be, as it were brutish; and so, even the *sensitive* part of a chaste person, groweth to be, as it were reasonable. And although they are of different natures, the one being *spirituall*, & the other *sensuall*; yet doth the *sensitive* draw so neare to *reason*; and takes the bridle into her mouth so well, that she goeth tamed, and in order. And howsoever it be not that thing, which *reason* is; yet doth it proceed according to *reason*; not hindering, but rather helping the spirit; as a faithful wife, would do her husband.

And (2) as the soules of some, are so miserably giuen over to the flesh, that they sayle not by any other star, then of their appetite (& though the nature thereof be *spirituall*, yet they abase themselves to the lamentable subiection of their body (being so transformed as it were into flesh, that they grow fleshly, and do seeme in their wil, and in their thoughts, to be but a meere lump of flesh;) To the *sensuall* part of those others, cometh so close to their *reason*, that the same doth more, looke like *reason*, then even the very soules of those others do. This (2) seemeth a hard thing to be believed; but in fine it is the worke & guile of God; and conceived especially (through Iesus Christ his only Son) in this tyme of the *Christian Church*. Of which time, it was prophesied, *That the wolfe and the lambe, the Lyon & the Beare, should feed together*; because the *irrationall affections* of the *sensitive* part (which (as cruell beasts) would be striving to vex and swallow vp the now sayn soule) should be put in peace, by the guile of Iesus Christ; and, hauing giuen over the warre that they

(2) The doctrine of Chastity, till the coming of Iesus Christ our Lord, was a great peece of newnes; & the Sectaries of this age would now sayn put it out of fashion,

they were in, should line in amity. As Iob sayth, *The* (b) *beastes of the earth shall be peaceable so thou;* (b) *Iob. 9.* *and thou shalt keep friendship, with the stones of the earth.* And then also, is that fullfilled, which is written in the *Psalme*, *Thou man of one consent with me, and my guide, and familiar acquaintance, who diddest* (c) *eate with me of that sweet food; and we went into the house of God, with one consent.* Which (c) *A place of Holy Scripture, well pondered and applied.* wordes, the *interiour* man, doth say to the *exteriour*; holding him in such subiection, that he stielth him to be, of *one soule*: and of such conformity to his will, that he sayth, *they eate sweet food together, and go jointly into the house of God.* For they are in such a *league*, that if the *interiour man*, do feed vpon *chastity*, or *prayer*, or that he *fast*, or *watch*, or performe any other holy exercise, finding much sweetnes in them; iust so doth the *exteriour man* also, and they are sauoury to him, like a *sweet food*.

But (d) yet, do not thou conceaue, that in (d) *Note.* this exile of ours, one shall arriue to so great abundance of peace; as not to find sometimes, both in this, and other particulers, some motions against *reason*. For excepting Christ our Redeemer, & his sacred Mother; this prerogative was neuer granted to any. But thou art to vnderstand, that although there be of these *motions*, in persons to whome God doth graunt this guise; yet are they not either so many in number, or such in quality, as to put them to any great payn; but without engaging them to much *warre*, or taking

(e) A significant comparison.

taking from them true *peace*, they are overcome by them, with ease. And (e) if, in a Citty, we should see a couple of boyes together by the eares, & instantly after to shake hands; we should neuer say, That, for that short little bickering, the *peace* of the Citty were broken, if it were maintayned by the rest of the people.

(f) A fortiori.

(g) We proclaim the Divinity of Christ, by the conquest of our sensualityes.

(h) Of sensuality

(i) Of reason & religion.

(k) A sweet fraite, of a long labour,

And since, even the *Philosophers*, confessed that there was such a state of *soule* as this; without knowing what belonged to the power of the *holy Ghost*; Let (f) it not be hard for a Christian, to confesse it, and to desire it, for the glory (g) of the redemption of *Christ*, and of his power; to which nothing is impossible. Of whose coming, it was prophesied, *That then, there was to be an abundance of peace*. And *I say* sayth, *It is as a river*. And *S. Paul* sayth, *That it exceedeth all understanding*. And when the *flesh* shall be thus obedient, and thus tempered, then shall we be far from hearing the voyce of her (h) naturall language; and out of danger also, of falling vnder that terrible malediction, which God cast out against our first Father *Adam*, because he hearkened to the voyce of his wife. It rather belongeth to vs, to make her serue vs; and to heare our voyce; and, (as we would do, to a byrd in cage) so to teach her to speake our (i) language; and to make her learne it, since she can obey vs, with so much readynesse. By (k) which long rooted obedience, which she yealdeth to *reason*, she groweth so well nourished, that if she aske for any thing, it is not for

for the vse of pleasure, but for the reliefe of necessity. And that voyce we may well heare as God commanded *Abraham to heare the voice of his wife Sara*; who was then so aged, and her body so weakned, and so mortified, that now it had no more the superfluities, which others of fewer yeares were subiect to. And such a body as that, we may trust the more; hearing that which it wil say to vs; though ⁽¹⁾ yet, we must not giue it so much credit, as that the will thereof, may be a law. But we must examine it with *prudence of spirit*, least that *flesh* of ours, which seemed to be dead, do but only counterfeyte the being so; & least it do so much the more dangerously draw vs downe, as we thought it had been more faithful to vs.

(1) Note.

CHAP. XVII.

Wherein he beginneth to discourse of the languages, spoken by the Diuell; and how much we ought to fly them; and that one of them, is to make a man proud, and so to bring him to great mischeife and error; and of the meanes, how to auoyde this language of Pryde.

TH E Languages of the Diuell, are as many, as be the kinds of his malice, which are innumerable. For as *Christ* is the fountayne of all the graces, which are communicated to the soules of such, as by obedience grow subiect to him; so

is the *Diuell*, the Father of *sinne*, and *darkenesse*; who by inciting, and perswading his rotten sheep, induceth them to wickednesse, and lies, wherby they may eternally perish. And because his deceites are so many, that the *spirit* of our Lord alone, is able to discouer them, we wil only speak a few wordes, remitting the rest to *Christ*, who is the true instructour of our soules.

The *Diuell* is called by many names, to declare the mischeifes that are in him. But amongst them all, let vs speake of two; That of *Dragon*; and that of *Lion*. A *Dragon* he is, as sayth *S. Augustine*, because he secretly doth lye in ambush, and lay his snares; A *Lion*, because he doth openly persecute. The snare which he layeth to deceaue vs by, is first to pusse vs vp with Vanity, and Falsehood; and afterwards to pull vs downe, by giuing vs a reall, and a miserable fall. He puffes vs vp, with thoughtes, which incline vs to an estimation of our selues, & so he maketh vs fall into *pryde*. And for as much as he knoweth by experience, that this sinne is so (*) great, that it sufficed to make himselfe, of an *Angell*, a *Diuell*; he labours all he can, to make vs partakers with him therein; to the end that we may also partake with him, in the torment, that he is subiect to. Full well he knowes, how displeasing, *Pryde* is to God; and that it serues the turne to make vnprofitable, whatsoeuer a man hath, how good soeuer it seeme. And he laboureth so hard to sow this vile seed in our soule, that (b) he will not stick many tymes

(a) The power which *pryde* hath to do mischeife.

(b) Marke the craft of the *Diuell*, and learne to fly him.

tymes to speake *truth*; and to giue good counsayles; and feelinges of deuotion; only to induce vs thereby, to *pride*; making small account of what he loseth, in that, one doe some one good work; that so he may gayne him to himselfe, in grosse; and others also, who follow him, by the sinne of *pride*. For as a King goeth accompanied with much people; so doth *pride* with many other sins. The scripture sayth, *The beginning of all wickednesse is pride; and he that hath that, shalbe full of maledictions*; That is to say, both of *sinnes*, and *punishments*.

We read of a solitary person, to whom the *Diuell* appeared for a long tyme, in the figure of an *Angell* of God; and gaue him many *revelations*; and every night, made his cell resplendent, as if there had byn some great light or lampe. But at the end of all this, he perswaded with him, to kill his owne sonne; that so he might be equall in merit, to the *Patriarch Abraham*. Which the solitary person (being deceyued) prepared to put in execution; but that the sonne, who had suspicion thereof, fled away. To another also, he appeared in figure of an *Angell*; and for a long tyme, told him many *truths*; thereby to gaine credit with him; and afterward he told him a great lye, against *faith*; which the other, being deceyued, did beleue. So (*) also do we yet read of another, whom (after he had liued fifty yeares, in very singular abstinence, and with more strait obseruation of solitude then was obserued, by any of the

(c) A fearful example.

the rest in the wilderness) the diuell, in forme of an *Angell* did perswade, that he should cast himself into a deep wel, that so he might know by experience, That neither that, nor any other thing, could do hurte, to one that had serued God, so long, and so well, as he had done. All which he believed, and put the same in execution. And being, with much difficulty taken out of the well, euen halfe dead, and being aduised by those other holy old men of the wilderness, that he should repent himselfe of so great a sinne (being suggested by an illusion of the Diuell,) he would not believe, or do as they required him. And that which is worse, (although indeed he died the third day after,) so deeply had that deceit conveyed it selfe into his heart, as that (notwithstanding he euen saw himselfe dye, by reason of that fall) he still, neuertheless believed, that it had byn a *reuelation* of an *Angell* of God.

O (d) how necessary is it, for such as haue euen profited in vertue, that they liue with a holy feare of themselues; as men, who although they may make coniecture, that they are well with God, yet (e) can they haue no certainty thereof. Nor do they know, *whether they be worthy of loue or hate*, euen at the present tyme; and much lesse what they are to be in the rest of the life which they will lead. And especially they ought to be very carefull; not to believe themselues. *Pryde deserteth to be deceiued*. And if as I haue related to you the deceites of men in former tymes, I should also

(d) Be not high-minded, but feare.

(e) We may haue great hope, but no certainty of being in the state of grace.

also recounte, such as haue happened in these dayes of ours; neither would they be written in a small volume, nor couldst thou read them, without much labour. On the one syde, the case standeth thus, according to that which we may iudge, That (e) God doth rayne vpon the hartes of many, the water of particuler mercyes; in vertue whereof, they bring forth many fruits, which euen to the exterior are good; but the same men, haue a kind of interiour communication with our Lord, and that so familiar, that it can hardly be beleeued. On the other side, we haue also experience, that by the permission of God, the Diuel, doth in these tymes, vse particuler diligence, for the deceauing (by false *motions*, and false *speeches*, both *interiour* and *exeriour*, and by appearing with false *light* to the vnderstanding) of such as are proud, and addicted to their owne opinion; with conceit that it is the will of God. And so also, doth he suffer the Diuell to exercise, by diuers wayes, such, as serue him, in *humility*. And therefore in these tymes, when it seemeth, that Satan is broken loose (as *S. Iohn* sayth) it is necessary for them that serue God, to vse double diligence; that they may not easily beleue such thinges as those; and to procure profound *humility*, and *holy feare*, that God may not permit them to be deceaued. They must also endeavour with speed, to giue account of what they find, and feelee in themselves, vnto their Prelates, and Superiours, who may instruct them in the truth.

(f) See the great reason, that we haue, both to loue God, and to feare him,

The Prophet sayth, *That under the tongue of wicked persons is the poyson of vipers*; & how much more then, will it be, in the *language of the Dinel*, who is the most wicked thing, of all things, that are wicked. And if, he shall puffed vs vp, by occasion of the vertues, that we may haue, we are to humble our selues; and to consider the ill which we dayly do; and the sinnes which we haue committed. Which were so many, as that if our Lord, had not beene close at hand; and had not come in to that way; wherein we did walke, with so much desire to forsake him (as he did to S. *Paul*) we should haue beene multiplying our wickednes, to such a proportion, as that, even the torments of hell, would haue beene too little for our punishment.

(g) An excellent admiration of Gods mercy.

(h) They be the Sacraments, which conuey the blood of our Lord Iesus, to our souls; and they are the true Priests of the true Catholike Church, who may minister them.

O (g) thou *Abyssus*, and euen bottomlesse pit of mercy; and what could moue thee, to cry out to our hart, euen from heauen; and to say, *Why dost thou persecute me*, with thy ill life? By which wordes, thou didst pull downe our pride; and didst make vs profitably feare, and tremble; that with griefe, for hauing offended thee, and with desire of pleasing thee, we might say, O Lord, *What wilt thou haue me do?* And it is thy pleasure, O Lord, that we should expect the remedy of these our miseryes, from thee; by meanes of the medicine of thy word, and (h) of thy sacraments, which the Priests of thy Church dispence. And thou commandest vs to repaire to them, for the same, as S. *Paul* did, to thy seruant *Ananias*. Thus do

do we know full wel, *that our perdition came from our selues; and our remedy from thee*. And we confesse, that it was thy infinite goodnes, which made thee call to thy selfe, such as had turned their backs towards thee; & to remember them that had forgotten thee; and to be shewing fauours to them, that had deserued torments; taking them to thy selfe for sonnes, who had been so wicked slaues; and lodging thyne owne royal person in them, who formerly had beene so stinking, and euen the very sinkes of vncleanesse.

These sinnes which then we committed, were ours; and if yet, we be any thing lesse wicked, it is by *God*, and in *God*, that we are so. As the *Apostle* sayth, *You (i) once were darknesse, but now you are light, in our Lord*. It is therefore necessary for vs, to remember the miserable state, in which by our fault, we placed our selues; if we will be secure, in that happy state, wherein now, we are lodged by the mercy of *God*. Assuring our selues, as of a most certaine *truth*, That yet, we should do those very thinges which formerly we did, if the powerfull, and pittifull hand of *God*, did retyre it selfe from vs. And if we considered the many dangers, to which we are subiect through our frailty, we would not presume to reioyce outright, in the grace which we haue at the *present*, through the feare of those sinnes, which we may commit, in the *future*. And we should know, how holefome a counsell (k) *Psal.* that is, of the holy Scripture, *Blessed (k) is the* ^{iii.}

(1) Philip. man, who is ever fearefull. And againe, *Worke out your (1) saluation with feare, and trembling. And yet againe, Let (m) him that standes, take heed, that he do not fall.*

A (n) sinne that is committed, will cost sighes before it be pardoned; and a sinne that may be committed, must cost feare, that we may be preserved from it; as it is excellently figured, by the feare, which *Jacob*, had of *Esau*, when he came from *Mesopotamia*, though God himselfe had bid him come. A great ioy was that, which the children of *Israell* conceaued; and deuout songes they were, which they sung then to God, when he wrought so great a miracle with them, as to make them passe through the sea, without once being wetshod. And it seemed to them (since they had not perished, in so great a danger) that nothing could be able to pull them downe; nor to impeach their ariual in that Land which God had promised. But the experience fell out to be contrary. For after they had receaued that great fauour from God; certaine tentations, and proofs did follow; wherein they, were found weake, and impatient to endure the touch and triall, who had formely bene so deuout, and cheerefull, vpon their passage through the sea.

(o) Note. And (o) because no soule shall weare the crown which is promised by God, but such as are found to be faithfull, in the probations which he is pleased to send; those others, who were not such, could neuer reach to the Land of *Canaan*; but instead of

of the life which was promised, they were punished, in the desert, with death.

Who (r) will therefore now, be so farre, from shooting at the marke, as, whether he be- hold his life past, or that which yet remaines, in spending, to presume to trosse vp the head, and to take pryde in himself; since in that part which is past, he did so miserably fal; and in that which is to come, he is subiect to so many feares of doing the like. And (q) if he knew, and did acknowledge this truth, as he ought, *That all good thinges come from God*; he would see, that to receive gifts from God, is no reason for making him who hath the same, to take in, the vayne snuffe of *pryde*; but rather to abase himselfe as a person who is bound to the performance of more gratitude, and greater seruice. And when he considereth, that together, with the increase of fauours, the account which he is to make for them, doth also increase, as the *Ghospell* sayth; he finds, that they are as a heavy burthen, which maketh him fetch many a deepe sigh, and to be fuller, then he was before, of *humility*, and care.

(p) Note the great reason, which thou hast to be humble, whosoever thou be.

(q) An excellent description of a man, who is truly vertuous; for he who is not thus, is but a counterfeite.

And because our leuety is so greate; and this secret *pryde*, is so conueyed into the very bones of vs; that no force of man is sufficient to cleanse vs wholly from this sinne; we must begg the gift of God; importunately beseeching him, that he will not suffer vs to fall into so great a treason; as that we should robbe him of the ho-

nour, which for all thinges that are good, is due to him. The pestilencies of the *body*, are cured by *fasting*; and of the *soule*, by *prayer*. Therefore he, who finds himselfe subiect to this plague of the soule, must pray with all possible diligence, and perseuerance; and present himselfe, in the high presence of God; beseeching him, that he will open his eyes, and make him truly know, what God is, and what himselfe is; that neither he may impute any thing that is euill to God; nor ascribe any thing that is good, to himselfe. And so he shalbe farre from hearkning to this false *Language* of the proud Diuell; who, by meanes of *proper estimation*, would fayne beguile vs. But hearken thou to the truth of God, which sayth; *The (1) true honour and estimation of a creature, doth not consist in it selfe, but in receiuing favour, and in being esteemed, and loued by the Creator.* And because I shall afterward speake more at large of this matter, when I discourse, *Of the knowledge of a mans selfe*, I will say no more of it for the present.

(1) Belieue
this truth,
if thou
haue a
mind to
be happy.

CHAP.

C H A P. XVIII.

Of another snare all contrary to the former, which is Despaire, whereby the Diuell procureth to conquer Man; and how we shall carry our selues against him.

ANOTHER inuention wholly contrary to the former, is vsed by the Diuell; which is not by blowing vp the hart, but by beating it downe, and by dismaying it so farre, as thereby to driue it vpon despaire. He contriueh this, by bringing to memory, the sinnes which a man hath committed; and by aggrauating them as much as may be; that so being frightened, he may fall afflicted, as vnder the weight of a heauy burthen, without hope of help. Thus did he proceed with *Iudas*; from ^(a) whose sight he took the grieuousnesse of the sinne, when he was to commit it; but afterwards he represented to his mind, what a huge crime it was, to haue sold his maister; and for so meane a price; and to such a death. And thus he blinded his eyes by the greatenesse of the sinne, and made him fast in the snare, and from thence he carried him into hell.

(a) This is the vsuall trick of the Diuel.

So that, as he blindeth some by their good workes, letting them see the same, and removing their sinnes out of sight, (that so he may deceiue them through *pride*) so, from others, he hideth

(b) A
most pro-
fitable
advice.

(c) Note
this, for it
is a most
comforta-
ble, and
withall a
most safe
doctrine.

deth the memory of the mercy of God, and the good deedes, which, by his grace, they haue performed: and he bringes their sinnes into their remembrance, and so pulls them downe by *desperation*. But (b) as the remedy of the former was, That when he would vainely hoyle vs vp into the *ayre*, we were to fasten our selues to the *earth*; not considering our peacockes feathers, but the durry feete of our sinnes, which we had committed, or should commit, if it were not for the help of God; so in this other deceit, our remedy must be, to transference our eyes, from our sinnes, and to lodge them vpon the mercy of God; and vpon the good deedes, wherein, by his grace, we haue imployed our selues. For when our sinnes do strine to make vs *despayre*, it wilbe very well done, to call the good deedes to mind which we haue done, or do performe; according to the example which we see in *Iob*, and King *Ezechias*. But (c) this must not be done, for the placing of confidence in our owne good works, in as much as they are ours; (for feare, that least, when we are flying from one snare, we fall into another) but to the end, that we may hope, in the mercy of God; that since he did vs so much fauour, as to make vs, by his grace, to do well, he will reward it in vs, *yea euen to a cuppe of cold water, which we gaue for his sake*. And that, for as much as he hath placed vs, in the course of doing him seruice, he will not leaue vs, in the halfe vvay; since his vvorkes are perfect, as himselfe is, and

and it was a greater matter for him, to draw vs formerly out of emnity against him, then to conferre vs now, in amity with him.

This (d) S. Paul doth teach vs, saying, *If when we were enemies, we were made friends with God, by the death of his Sonne; much more, now that we are made friends, shall we be saved in his life.* It is most certaine, that since his death was of power to raise the dead; his life will be as able, to preserve life, in them that live. If he loved vs when we loved him not, he will not vnlove vs, since now we loue him. So that we may presume to say, with (e) S. Paul, *That he, who began this good worke in vs, will continue it, euen to the day of Iesus Christ.* And if the Diuell procure to trouble vs, by laying those finnes before vs, which we haue committed; let vs consider, that he is neither the party offended; nor yet the iudge, who is to giue any sentence concerning vs. It is God whome we offended, when we sinned; and he it is, that must iudge, both *men and Diuells*. Therefore let not that trouble vs, which this accuser doth obiect against vs; but let vs be comforted, in that he, who is the true iudge, doth pardon, and absolute vs, by (f) meanes of *Penance*, and of his *Priests*, and *Sacraments*.

This is that, which (g) S. Paul sayth; *If God be for vs, who shall be against vs; he that pardoned not his owne Sonne, but deliuered him up for vs. And how then shall it be possible, that he, hauing given vs his Sonne, shall not, with him, haue given vs all things?*

M

things?

things? Who shall be able to accuse the elect of God? It is God that iustifieth, who shall condemn? All this sayth S. Paul. And this, being considered, ought to giue vs great strength of hart, and to hope well for that which is to come; since we haue such tokens, for what is past. Nor let vs be frightened by our sinnes, since the eternal Father did punish his only Sonne for them; that so man might haue his pardon (who deserved to be chastized) if he would dispose himselfe to sue it out. And since he is pleased to forgive vs, what can the Diuell get, by crying out, in demaund of *Iustice*. The *Iustice* due for all the sinnes of the world, was once done, vpon the *Crosse*; and it fell vpon the innocent *Lambe*, *Iesus Christ* our Lord; that so euery sinnefull person, that would, might approach to him; and might enioy the benefit of his *redemption*, when (h) he should be pardoned, by doing *penance*.

(h) Not by sayth alone; but accompanied, with *Penance*, shall we be saved, if we haue sinned.

What kind of *Iustice* would it therefore be to punish the sins of a penitent man, a second tyme in hell; they hauing bene sufficiently punished once before, vpon the person of *Iesus Christ* our Lord? May punished with hell (for I speake of a penitent, who is already baptized; and who hath now (by meanes of the Sacrament of *penance*) receaued pardon, and grace, which was lost) because, to such a one, the punishment of hell, which is *eternall*, is changed into *temporall*; which is either satisfied in this life with good works, or in (i) *Purgatory*, by suffering those other paynes.

(i) They who haue not satisfied in this life, nor will beleue a *Purgatory* where they may satisfy in the next, shall be sure, to do it in Hell.

Yet

(k) Note
this, and
thereby
learne to
answere
the obie-
ction
which is
made, by
Protestants
* Psalm .
119 .

(1) The benefit of the *Passions* of our Lord Iesus, is conveyed to our soules by the Sacraments of the *Holy Church*.

MAINTENANCE CHAP.

C H A P. XIX.

Of the much which God the Father gaue vs, in giuing vs Iesus Christ, our Lord; and how thankfull we ought to be, and to help our selues by this fauour; and to strengthen our selues thereby, for the excluding of all desperation, wherewith the Diuell is wont to assault vs.

MV C H reason hath God to complaine, and his Preachers to reprove men, for being so forgetfull of this benefit, which is so excellent as that, for it, we should giue thanks to God, day and night. For as S. Iohn sayth, *So God loued the world, that he gaue his only begotten Sonne, to the end that euery one who belieueth in him, & loneth him, may not perish, but haue eternall life.* All other blessings, are locked vp in this; as the lesse in the greater, and as the effect in the cause. It is a plaine case, that he, who gaue the sacrifice against sin, did giue pardon to those sinnes; for as much as concerned him; and to whome our Lord gaue that, he also gaue command ouer them. And in (*) fine, he that gaue vs his Sonne, and such a Sonne, and so giuen, and borne for vs; will deny vs nothing, that is necessary. And he that hath not what is fit, let him blame himselfe; for to complaine of God, he hath no reason. For the vnderstanding heerof, S. Paul sayth thus: *He that gaue vs his sonne, will be not giue vs all things together*

(a) The great reason of our comfort.

ther with him? Nay he sayd more, *He hath already giuen vs all thinges with him*; for, in as much as concerneth the part of God, all is already giuen; pardon, grace, and heauen.

O (b) you men, why do you loose such happinesse; and why are you vngratefull to such a loue, and for such a benefit? And why are you slothfull in the preparation of your selues to receiue it? Worthy it were, of all reprehension, that a man should goe naked vp and downe, halfe dead with hungar, and full of miseries, and if when another, had giuen him great legacies by his will, whereby he might pay his debtes, and depart from his wantes, & liue at ease, he should yet remaine without enioying all this happines, rather then trauell two or three leagues, for the prouinge of that will. Our redemption was made so copiously, that although Gods forgiving the offences which men comit against him, be a blessing which exceedes all humane conceite; yet the payment which is made by the passion, and death of *Christ our Lord*, doth exceed the debt of man in valew, much more then the highest part of heauen, doth the lowest part of the earth, as *S. Augustine* sayth.

It (c) was due to sinfull man, that he should be fettered, torne, and killed; and can you find in your hartes to thinke, that these debtes are not well payd, by the scourges, tormentes, and death, of a man, who was not only a iust man, but man, and God. An inexplicable fauour it is,

(b) Lay vp these considerations, at thy hart.

(c) This comparison is full of comfort to vs sinners.

that God doth adopt for his sonnes, the sonnes of men; who are but as so many little wormes of earth. But to the end that we might not doubt of this
 (d) *Ioan. 1.* fauour, it is seconded (according to (a) *S. Iohn*) with another, and a greater; For he sayth, *The word of God, is made flesh.* As if he had thus expressed himselfe; you may not fayle, to belieue, that by spirituall adoption, men are borne of God; for in proofe of this wonder, hearken here to a greater, which is, *That the sonne of God is made man, & the sonne of a woman.* So (e) also is it a wonderfull thing, that a miserable little thing called *man*, made of earth, should arrive to heaven, enioying God, and accompanying the Angels therein, with vnspeakeable glory. But yet a farre greater matter was it, that God should be placed in the torment, and ignominy of a *Crosse*; and that he should dye, betweene a couple of murdering theeues. Whereby the diuine iustice, was so entirely satisfied, (both by reason of the much that our Lord did suffer, and chiefly, because he that suffered it, was God) as that he both pardoned that which was past, and doth further powre his benedictions vpon vs for the future. But yet so, as that our barrenesse must bring forth the fruite of good life, worthy of heaven; which is figured by the *Sonne*, who was graunted to (f) *Sara*, when she was old, and barren. For the calfe which was sodden in the house of *Abraham*, (this being *Christ Iesus* crucified, by the people who (g) descended from *Abraham*)

v. 14. (d)

Ioan. 1.

Ioan. 1.

Ioan. 1.

Ioan. 1.

(f) *Gen. 18.*

Gen. 18.

(g) The

race of

the Iewes.

Gen. 18.

Gen. 18.

ham) was of so much gust to God; that of wrath. full he grew calme thereby; and curses were exchanged into blessings. Because he receyued a cartayne thing, which contented him more, then all the signes of the whole world could displease him.

Why then O man, dost thou despayre, hauing, for remedy of thy miseries, & for payment of thy debtes, God himselfe, humaned, who is of infinite merit; and who, by dying, put our sinnes to death; much better then the ^(h) *Philistines* were made to dye by the death of *Sampson*. And ⁽ⁱ⁾ although thou hast committed as many sinnes, as the very Diuell himselfe, (who thus would draw thee into despayre) thou must take hart in Christ, who is *That lambe of God, which taketh away the sinnes of the world*. Of whom it was prophesied, *That he would cast, and, as it were, shoote, all our sinnes, into the lowest bottome of the sea; and that he was to be anointed the holy of holies; And, that sinne should haue an end; and then, that iustice should raigne for ever*. Yf then our sinnes be remooued, be drowned, and be dead; vvhhat cause can there be, that such weeke and defeated enemies, should overcome, and cast thee vpon despayre?

(h) *Lud. 16.*

(i) How infinitely good, is God.

C H A P. XX.

Of some meanes, which the Diuell useth against the remedy that is spoken of, whereby to fright vs; and how for this, we must not fainte; but animate our selues the more, considering the infinite mercy of our Lord.

(a) A shrewd obiection, but mark the answer, for it satisfieth.

BUT I already heare, O Man, that which thy weakenesse answereth to what is sayd. What (a) doth it profit thee (sayest thou), that Christ dyed for thy sinnes, if the pardon thereof, be not applied to thee? And though Christ dyed for all men, yet many of them are in hell; not through any fault of his redemption, which is abundant, but for want of their disposition to receiue it. From hence therfore groweth thy despayre. To this I answer; That although it be true which thou sayest, yet doest thou not serue thy selfe wel thereof. *S. Bernard* telleth vs, that towards a hauing the testimony of a good conscience, which may giue a man the ioy of a good hope; it sufficeth not, to beleeue in generall, That sinnes are pardoned by the death of Christ; but it is also necessary, to haue confidence and good coniectures, that this pardon is applied in particuler to such a man, by meanes of (b) those dispositions, vvhich the Church doth teach. For though he belieue the first part, he may yet despayre; but that he cannot do, if he belieue the second; for how can he despaire, if he liue in hope;

(b) Contrition, Confession and Satisfaction.

But

But (c) indeed, thou oughtest to consider, that it is high reason, that when thou seest even those bowells of the heavenly Father all open, for the giuing to thee his sonne, as he gaue him; & seeing that he was at such cost therein, and that the diuine Lamb is already dead, to the end that thou mayst feed vpon him; and not dye; thou art to driue from thee, all pusillanimity and sloath; & procure to serue thy self of this *Redemption*, with confidence that God will help thee to it. And since, for thy being pardoned, there is no cause why Christ should put himselfe to new paines, or to suffer heereafter more, or lesse, or to dye for thee any more; why shouldest thou thinke it, to be any desyre of his, that since he hath beene at the charge of such a feast, there should be want of guests to sit thereat. But it is far from this; nor is it his will, *That the sinner should dye, but that he should be conuerted, and liue.* And to the end that he might do so, himselfe left his life vpon the *Crosse*. And do not thou belieue, that it is needfull for thee, towards the enioying of this *Redemption*, to do any impossible thing; yea or euen so hard, as that thou shouldst *despaire* to go through with it, euen when thou art considering thy weaknes. Send but one cordiall sigh to God, for hauing offended such a Father, and haue thou a purpose of amendment; and manifest thy sinnes to a Priest, who may absolue thee; and the eares, euen of thy *flesh*, and *blood* shall, for thy (d) greater consolation, heare the sentence which is giuen,

(c) Be-
hold the
solution,

(d) It is a
picture in
little, of
the ioyes
of heauen,
which no
man
knowes,
but he
that feels
them.

uen, vpon the ending of thy suite. Which shall certify thee in this manner, *I absolue thee from all thy finnes, in the name of the Father, and of the Son, and of the holy Ghost.*

(e) Note.

(f) So that yet thou be sorry, (though imperfectly) for that which is past; and haue a firme purpose to amoyd the like in tyme to come.

(g) Note.

(h) *Deus, cuius natura bonitas, cuius voluntas, potentia, cuius opus, misericordia est*
S. Leo.

(i) In the service of God, a man must haue a patient, & noble courage.

And (e) although it should seeme to thee, that thy griete for thy sinns were not so complete as it ought to be; and that therefore, thou art a frayd of thy selfe; yet art thou not (f) to be afflicted thereat; because the desire which our Lord hath of thy saluation is so great, that he supplyeth our wants, by the priuiledge which he gaue his *Sacrament*; which maketh a man, of *attrite, contrite*. And (g) yet againe, if it seeme to thee, that thou art not able to do euen so much, I tell thee once for all, that thou must not presume to do it of thy selfe; but call vpon thy heavenly Father; and beseech him by his Sonne Christ Iesus, that he will help thee, both to griete for thy life past; and to purpose an amendment for the tyme to come; and to confesse thy selfe well, and lastly for all that, whereof thou hast need. And (h) he is of such a nature, as that there is no cause, why, we should expect any other thing at his hands, then sweetnes and succour; since he, who giueth the pardon, is the same, who doth first inspire vs, with a disposition to demand it. And if, withall this, thou do not find comfort euen after God, a hauing heard the sentence of *absolution*; yet (i) be not thou dismayed thereat; nor giue over that, which thou hast begun. For if in one confession, thou hadst no comfort, thou shalt be sure of it in others;

others; and that shall be fullfilled in thee, which was sayd by that penitent King ^(k) David, *Thou* ^(k) Psal. shalt giue ioy, and comfort to myne eares; & my bones ^{10.} which are humbled, shall reioyce.

It is certainly so, that although the wordes of sacramentall absolution, do not giue a man such a certainty of pardon, as that he can beleue ^(l) it ^(l) Not as an article of Faith. by fayth, or know it by expresse euidence; yet do they giue such repose and consolation, as where with the powers of our soule may be recreated, which by sinne were humbled, and oppressed. And let no man giue ouer to aske pardon; for if he persist in his desire, *the Father of mercyes will go out to meete his prodigall sonne*; and will giue him pardon, and will cloath him with the heavenly garment of grace; and he will take pleasure to see him so recovered by penance, who was lost by sinne. Nor ^(m) let any man thinke it to be incredible, that God should liue with sinners, vnder the lawes of so great tendernes, & sweetnes, which are penned by his owne goodnes, & most faythful loue; since he executed lawes of so great rigour, vpon his Sonne, as that (louing him as he loued himselfe; and being the person that he was; and paying for the iniquity but of others) he did not yet acquit him, of any one only sinne, for which his *inslice* was to be satisfied. And for this reason, as ⁽ⁿ⁾ a Lyon (who how fierce loe- ⁽ⁿ⁾ A comparison which is both significant, & sweet. uer he be, if he yet be satisfied and fully fed, doth no harme to inferiour creatures, which yet he would swallow vp, if he were hungry) so the

inſtice of God, being ſatisfyed with that which was payed by Ieſus Chriſt, that diuine *lambe*; he doth them no hurt, whome he findeth to approach towards him, that ſo they may be incorporated to his body; nor doth he hinder his mercy from working in them, according to his cuſtome. And from hence it groweth, that inſteed of being an angry iudge to vs, he becometh a Father full of pitty.

C H A P. XXI.

He proceeds in the diſcourſe of Gods mercy, which he ſheweth to them that cordially aſke pardon. This is a conſideration, of power to conquer all Deſpaire.

A Cup ^(a) of dangerous poyſon doth he drink who committeth ſinne. A moſt deformed and terrible face it hath, in the eyes of ſuch as truly conſider of it; and very able to afright any man, though he be neuer ſo ſtout; if he pauſe and conſider with a lively feeling, what that is, which he hath done thereby; and againſt whom he hath done it; and the promiſes of happynes which he hath loſt, and the threatens of miſery that hang over his head. *David*, beholding theſe thinges, doth cry out, though he were full of courage, *My hart hath fayled me.*

(a) What a hideous thing ſin is, if it be truly conſidered.

But this ſo great miſery, is not left by God, without remedy, as hath byn ſayd. And to the end that he, who needeth remedy, may haue it;

I will

I will declare somewhat of the greatnes of the mercy of God, which he vseth towardes sinners, that aske his pardon. The *Diuell* will not faile to play his parte, and will fright thee, as hath byn layd, by representing the greatnes of thy sins. But make thou no answere; only turne thy selfe to God, and say, *For thy names sake O Lord; pardon my sinne, (b) for it is great.* And if God wil (b) A strange reason, but so good is God, as that it workes vpon him. giue thee grace to find out the mystery of these wordes; certainly thou wilt be farre from despair, how much soeuer thou haue sinned. Didst (c) thou euer see, or heare of any *Tribunall* of a (c) Be sure to marke this well. iudge, where a man, being accused of many, and grieuous crimes, (with intention that he might be condemned & punished, according to his demerit) himselfe should confesse his fault, and admit of the accusation; and should take, for the meanes of his pardon, the confession it selfe, of that very thing, which the accuser did so much exaggerate, and whereby he laboured so to condemn him? So as, thou art to make account, that the guilty person speaketh thus; *O Lord, I graunt all, and I confesse that I haue sinned much; but thou shalt pardon me for the honour of thy name.* And this course taketh effect with him, both in respect of God, and in regard of himselfe.

Our (d) Lord God, hath both *injustice* and (d) A consideration of vnspearable comminnes we haue committed, we vrge him to inflict the greater punishment. But agayne, when

(e) Note.

he looketh vpon our finnes with *mercy*, they mooue him not to anger, but to compassion; because (e) he doth not consider them, as an offence of his, but as a misery of ours. And as there cannot happen to vs, a thing that hurteth vs so much as sinne; so also is there not to be found, so fit an obiekt for his mercy to worke vpon, as the same sinne; if it be considered, as I haue sayd. And so much more as we haue sinned, so much more hurt haue we done our selues; and so much more do we prouoke to *mercy*, the hart which hath it, and which is disposed to vse it; as is the hart of our mercifull Lord, who is the true shewer of *mercies*.

(f) Obstinate, and insolent, despayring sinners.

Know therefore now, that the men who haue sinned much, doe carry themselves in one of these two manners. Some, (f) despayring of remedy like *Cain*, do turne their backs to God, and *deliuer themselves ouer*, (as *S Paul* sayth) *to all filthynesse, and sinne*; and their hartes do harden dayly, more, and more, against all goodnesse. So farre, as that, euen when they are in the deep bottome of iniquity, it neuer troubleth them; but they take pryde therein; and so much more is it fit to haue compassion of them, as they haue none of themselves. The thing which happeneth to these men, is that, whereof the scripture speaketh; *With the hard hart, it shall go yll, in the latter end*. And woe be to him, who is to feele this yll; for it were better for him, that he had neuer byn borne.

There

There (g) are others, who hauing committed (g) The
 many finnes, doe, by the help of God, returne ^{sinner,}
 to themselues; and wounding their hart with ^{who is}
 greife, and being full of confusion, and shame, ^{penitent.}
 do humble themselues before the mercy of God;
 and that, with so much more humility, and cor-
 diall sorrow, as their finnes haue byn greater &
 more. And because God doth lodge his eyes,
 vpon an humbled and contrite hart; *and when men*
are humbled, he giueth them grace; more grace he
 giueth, to such as he findeth more humbled; and
 the occasion thereof, was the hauing committed
 so many finnes, which they confesse, and be-
 wayle, but without *despayre*. And they do thus al-
 leadge, and beg before the mercy of God, *That*
since their misery, and ruine is very great, his mercy
may be also plentifull, and very great. Thus layd Da-
 uid, *Haue mercy, O Lord, vpon me, according to thy*
great mercy. Now because God, as hath byn layd,
 looketh with eyes of mercy vpon the sinner, who
 is contrite, and humbled; there, doth he giue a
 greater pardon, and a larger grace, then where
 there were not so many finnes, nor so much hu-
 miliation. Fulfilling that, which S. Paul (h) hath (h) Rom. xi
 layd, *That where sinne abounded, grace did super-*
abound, and thus a mans greater fall, doth resule
 to the greater prayse of God; since he giueth him
 greater pardon, and more grace.

And (i) where now is he, who vnderstan- ^{(i) A most}
 ding this, will *despayre*, for being subiect to many ^{souera-}
 debtes; since he seeth, that the liberality and ^{gne reme-}
 bounty ^{dy against}
^{despayre,}

bounty of our Lord, is more discovered, & more glorified, in making such a large and generall release: and that God, taketh it as a point of honour to his Name, to pardon, and to pardon much. Nay knowing that it is but *injustice*, that our Lord, and his Name should be glorified, we will say without *despayre*, yea and not without great confidence. *For thy name O Lord, thou shalt pardon my sinne, euen because it is great.*

But (k) Now, the glory which God draweth from hence, doth no way grow from this sinne of ours; for sinne, is, of it selfe, a high contempt, and a great irreuerence against God, (l) but

(l) See how artificiall the deer goodnes of God is, to wicked mankind. this proceedeth, from his omnipotent diuine bounty; which draweth good out of euill; and procureth, that his enemies may serue him, by giuing matter for his friends to prayse him. Call to mind, that when the people of God remayned in *Egypt*, men found themselues in great affliction; and they did but expect their death, by the hands of their enemies, who came close vpon them. Yet *Moses* sayd to them; *Feare (m) nothing; for these Egyptians shall perish, and you shall neuer see them more.* And when the sea had drowned them, and cast them vp vpon the shoare, the children of *Israel* made a stand, to looke vpon them. And although they saw them, yet they saw them dead, and consequently, without feare of seing them, as if they had seene them no more.

(m) A place of Holy Scripture diuinely pondered. Hereby they tooke occasion to giue glory to him that slew them; and they sayd, *Let vs sing vnto*

our Lord, for he hath beene gloriously magnified; and he hath drowned both horse, and horsemen in the sea.

All this is a figure, of that strait affliction, wherein our finnes do put vs; representing themselves vnto our soules, as enemyes of mighty strength, who are about to kill, and swallow vs vp. But the word of God, (being full of all reason to make vs hope) doth giue vs hart, by requiring that we *despayre* not; and that we turn not backe vpon the vices of *Egypt*; but that (proceeding in the good purpose, whereby we began to walke, in the way of God) we should keep on foot; being comforted in his assistance; to the end that we may see his wonders. Which are, that in that *sea* of his *mercy*, and in the *crimson bloud* of *Iesus Christ*, his Sonne, our finnes are drowned; & so also, is the *Diuell*, who came mounted vpon them, like a *Cauallier*, that so, neither he, nor they may do vs hurt. But (*) rather we remembring them (although they grieue vs (as it is fit they should) they may yet giue vs occasion, to render thanks, and glory to our Lord God, for hauing beene such a father of pittie in pardoning vs; and of supreme wisdom in drawing good out of our euill, by giuing true death, to sinne which killed vs. And that which remaineth therof in vs aliuē (which is the memory of hauing committed it) doth but serue, that his elect may grow the better by it, and become the exalters of his honour.

(n) A circumstance, excellently applyed.

CHAP. XXII.

Where he prosecutes the treaty of the Mercy of God; which he useth towards us; his Maiesty overcoming our enemyes, after an admirable manner.

THIS admirable maister-piece of Gods hand which driueth treacle out of poyson, against the very poyson it selfe; and draweth the destruction of *sinne*, out of the very *sinne*; doth spring, and carry a resemblance to another piece of prowesse which the *most High* hath wrought; not lesse, but greater, both then that other, and then all the rest. This was; the worke of the *Incarnation*, and *Passion*. Wherein, God was not pleased to fight, with the weapons of the greatness of his maiesty; but, by taking those of our weaknesse; and apparailing himselfe with human flesh; which howsoever it were free from all *sinne*, it did yet resemble the flesh of sinners; for as much as it was subiect to that *payne*, and *death*, which *sinne* had brought into the world. And by this *paine*, and *death*, which (without their being his due) he tooke vpon him, he overcame, and destroyed, our *sinne*; and they being destroyed, both *payne* & *death* (which entred in by their meanes) were destroyed also. As (*) if a man should set the body of a tree on fyre, by the braunches of the same tree; and so should burne vp, both the tree, and the braunches.

(*) A noble consideration, and a lively comparison.

How

How (r) greatly, O Lord, is thy glory magnified; and with how much reason, are we to sing, & to prayse thee, more then they praysed *David*, for going into the field against *Goliath*; who put the people of God into straites, when there was none that could overcome, yea, or who had the courage to set vpon him. But thou, O Lord, our King, & our honour; dissembling (as it were) the weapons of thy Omnipotency, & diuine life, which thou hast, as thou art God; didst fight with him, by taking that staffe of the Crosse into thy hand; and in thy most holy body, five Stones, which were the five wounds, and so thou didst overcome, and kill him. And although the stones were five, yet one of them, had beene inough, for the victory. For if thou hadst endured lesse then what thou didst endure, there would yet haue beene merit inough, for our Redemption. But (q) thy pleasure was, O Lord, that our redemption should be copious, and superabundant. That so, weak persons might be comforted, & such as were negligent, inflamed; by seeing the excessive loue, wherewith thou didst suffer for vs, and kill our sinnes; being figured in the person of *Goliath*; whom *David* slew, not with any sword, which he might haue carryed of his owne, but by the very sword of the Giant; and so the victory became more glorious, and the enemy was made subiect to more dishonour.

Much (r) honour had our Lord gained, if with his owne weapons of life, and diuine Omnipotency,

(p) The infinite-nes of our obligatiō to our Lord Ie-
sus.

(q) Note.

(r) The infinite wisdom, which did accom-
pany, the infinite mercy of
God.

potency, he had fought against our *sinnes & death*, and had so defeated them. But much more did he gaine, in ouercomming them, without so much as drawing his sword; Nay, by taking the same sword (that is, the effect of *sinne*, which is *payne* and *death*) he did in flesh condemne *sinne*; offering his *flesh* to be made subiect to *payne*, and such hard vllage, as if it had beene the *flesh* of a sinner; being indeed, both of a iust man, and of God. That so, by this meanes, as S. Paul sayth,

(s) This is sayd by none, but our moderne Sectaries.

(t) They who affirme (as our Sectaries do) that sinne doth still remayne in the soule of persons who are penitent & pardoned; deprive the passion of our Lord, of the better part of the worth thereof.

The iustification of the law, might be fullfilled in vs, who walke not according to the flesh, but the spirit. And since the iustification of the Law, is fullfilled in vs, by our walking according to the *spirit*; it is plaine that these (being such workes, as wherewith the Law is fullfilled) are such as it requireth at our hands; and wherby satisfaction is giuen to it; and so it groweth to be euident, that he spake falsly, who sayd, *That (*) all the workes, which were done by a iust man, were sinne.*

Christ, (*) did perfectly ouercome *sinne*, both by deseruing pardon for such as were past; and force for the auoyding of such as might be to come; and so he freed our soules from the law of *sinne*. Because we are no longer subiect to the command thereof, and he deliuered vs from the hurt or *payne* due vnto it, since, by giuing vs grace to suffer *payne*, we satisfied for that, to which we might be liable in *Purgatory*; and besides it helpeth vs to gayne crownes in heauen. He did further also deliuer vs, from the law of death.

For

For howsoever we be to passe that way, we are not yet to remayne therein; but (as one who laieth himselfe downe to sleepe, and is afterward awaked) our Lord will rayse vs vp, to leade a new life, which neuer is to dye againe. And that life, is to be so happy, as, that it shall reforme this base body of ours; and shall conforme it to the body of his brightnesse; and then we shalbe ioyfull, and entirely secure; and despising our enemies; and triumphing ouer them, we shal say, *O death, where is thy victory; O death where is thy sting?* which sting, is sinne, in them where death is still in force; whereby it doth wound, as the Bee is wont to do, with her sting; for by sinne, death entred into the world.

Both the one, and the other enemy, which were wont to gouerne, and to wound the world, remayne drowned in the blessed bloud of Iesus Christ; and slayne, by his precious death. And in^(u) their place, succeedeth that *enerlasting iustice*, whereby heere, the soule is iustified; and afterwards shall succeed, *the vision of God face to face in heauen*; and a life, which shalbe eternally blessed, both in body, and soule.

What shall we say to this *O Virgin*, but that, which S. Paul hath taught vs; *Thanks be giuen to God who hath graunted vs victory, through Iesus Christ*. Him thou art to adore, and with a gratefull and enamoured harte, say to him, *Let all the earth adore thee, and prayse thee, and singe a hymne to thy name*, And see thou say this often, euery day;

(a) See heer how copious the Redemption is, which our Lord hath purchased for vs.

day; and especially, when at the *Altar*, his most holy *body*, is eleuated by the hands of the Priest.

CHAP. XXIII.

Of the great mischeife, which despayre doth worke in the soule; and how we must ouercome this enemy, with spirituall a'civity, and diligence, and seruour in the seruice of God.

THIS *despayre*, and loosing of hart, is such a dangerous instrument of our enemy, that

(a) This is when I remember the great mischeifes which
a case, too haue growen by it to the consciences of many, I
common, desyre to speake a little more concerning the re-
medy thereof, if perhaps any good may come
thereby. It (a) happeneth so, that sometymes
there are persons, who be loaden with a multi-
tude of great sinnes, and neither know what *des-
spayre*, nor so much as a little *fear* is, nor doth it
once passe, through their thought. But they goe
on, as being assured, by a *false hope*; offending
God, and yet not fearing punishment for the
same. And (b) if once the mercy of God shine
vpon their soules, and they beginne to see the
griuousnes of their sinnes, (though it be reason,
that, (since they aske pardon of God, with pur-
pose of amendement, and that they receive the
benefit and comforte of the *Sacramentes*) they
should, be strengthened thereby, both against
that which is past, and that also which, in the
seruice

(b) We see, by
lamenta-
ble expe-
rience,
that such
as are not
Catholiks
do passe
from one
extremi-
ty of pre-
sumption,
to the o-
ther of
deperati-
on, with-
out re-
sting in
true hope.

seruice of God, might afterward present it selfe) yet fall they vpon the other extreame of *feare*; as before they were subiect to that, of *false security*. Not (c) considering, that they who offend God, (c) Note. and do not repent, haue reason indeed to feare, & tremble, though all the world smile vpon them; (because the wrath of the omnipotēt, is prouoked against them, which wrath there is no power that can resist) and that they, who humble themselves to God, and receiue his holy *Sacramentes*, and who will procure to do his will, ought to haue the hart of *Lions*; for as much as they are commaunded to confide in God, by that token, that *God is with them*. Whome as they hold for an enemy to the wicked, (and for that themselves haue byn such, they are in *feare*) so it is all reason, that they should hold him for a friend of the *good*; and that, in regard of the holy purposes, which he hath inspired them with, they may confide, that he is also their friend, and that so he will be, giuing increase, to the good seed which himselfe did plante, and perfecting that which he hath begunne.

This is certainly true; that when once a man cometh to say in earnest, that which *Dauid* sayd, *I haue held up my hands, towards the performance of thy commanementes, which I haue loued*, God putteth his eyes, and hart, where that man putteth his hands, that so he may help him; and, (as one, who is *good*, by an infinite *goodnesse*) he taketh him into protection with care, and ran-
keth

(d) The
difficul-
ties which
use to oc-
cur, to
such as
begin to
serue God.

keth that man on his syde, who will fight for his honour; making warre vpon himselfe, to giue contentment to God. And (d) although it be true, that when a man beginneth to serue God (through some particuler calling, which may incite him (with the contempt of all thinges) to seeke *that pretious pearle of the Gospell, by the perfection of a spirituall life*) there may grow against such a man, such traines and warres of the Diuells, (both immediately from themselves, and also by the meanes of wicked men;) and they lock him vp in such straytes, that when he rayseth the first foote from ground, and placeth it on the lowest of those fiftene steppes, whereby men rise to perfection, he is forced to say, *When I was in tribulation, I called vpon our Lord and he heard me; O Lord deliuer my soule from wicked lippes, and from the deceitfull tongue;* (which wicked lippes are they, which doe expressely hinder that which is good; and a deceitfull tongue is that which procureth, in a disguised manner, to deceyue;) and sometymes so great impediments are presented, (or at least it seemeth so) towards the making one depart from his course begunne, that they are like those *great Gigantes*, wherof the children of *Israel* sayd, *Compared with them, we are no more then a few little grasshoppers; and the walles of the Citty which we are to assault, seeme to threaten heauen with their height; and the earth in that place, seemeth to open to swallow vpper inhabitantes:* notwithstanding, I say, all this, thou art to consider

sider (and let vs all consider it, with well opened eyes) how much that faint-heartednes & despaire displeased God, which the Sonnes of *Israel* were subiect to, by the meanes aforesayd. For as much as, the sinns which they committed in the *Wildernes*, (howsoever they were great, & many) and one of them was, that they adored a Calfe for God (which seemeth to be the very outside of wickednes) yet God endured all this at their hands; and did them fauour towards the prosecuting of their enterprize begun. But (c) he would not endure their *disconfidence*, and *despaire* of his mercy, and power; and he sware to them in his *wrath*, as *David* sayth, that they should not enter in to his rest; and as he sware it, so he performed it. Doth it not seeme to thee, that we haue reason to curse this vice, which is opposite to the honour of the diuine *goodnes*? That, being so much greater then our wickednes, as God is greater then man? And be thou assured, that as the way of perfect vertue, is a kind of stiffe battaile made against our enemies, who are full of strength, both within vs, and without vs; yet he that shal begin such a warre, cannot bring, in his company, a thing of greater preiudice, then pusillanimity of hart. For he that hath this, will be put to flight, even by shaddowes.

With much reason did God command in tymes past; That when his people were in the warres, his Priests should encourage them (before they began to fight) not by humane reasons

P

of

(c) Note how predominant-ly, despaire is displeasing to Almighty God.

of the multitude of their men, and strength; but by thinking vpon the (f) protection of *the Lord of hostes*, who holdeth victory in his hand; and who is wont to conquere lofty Giants by little grasse-hoppers, for the glory of his holy Name. And agreeably to this which God commanded, the valorous *S. Paul* sayth to them who were entering into the spirituall warre: *Comfort (g) yourselves in our Lord, and in the power of his strength; that so being hartned, you may fight the battailes of God, with cheerefullnesse, and courage.* So is it read of *Judas Machabaus*, who fought with cheerefulness, and so he conquered. And *S. Anthony*, a man well experienced in these spiritual combats, was wont to say; *That this spirituall cheerefullnesse, was an admirable thing, and a powerfull remedy towards the overcoming of our enemyes.* For certain it is, that the delight which is taken in doing of any worke, doth increase a mans forces towards the doing of it. Therefore (h) doth *S. Paul* advise vs thus, *Reioyce alwayes in our Lord.* And we read of *S. Francis*, that he reprehended such of his fryars, as he saw to go sadly vp, and downe, as if they were ill contented; and he would say to them, *He that serueth God, should not be after this fashion, vnles it were for hauing committed a sinne; and if thou haue committed any, confesse it, and returne to thy former alacrity.* And of *S. Dominicke* it is also read, That there appeared in his face, a kind of choerefull serenity; which gaue testimony of his inward ioy. This is wont to grow, out

(f) Firme
hope in
God is the
only sound
receite a-
gainst
hart-
breaking.

(g) Ephe
4.

(h) How
necessary
it is to
haue ala-
cridy, and
courage
in the ser-
uice of
God.

out of the loue of our Lord, and from a liuely hope of his mercy; whereby they are able to carry their *Crosse* vpon their backes, not only with patience, but euen with pleasure; as they did, whose goods were stolne, & yet they remayned content; & the reason of that was, because they had lodged in their harts, a better kind of riches in heaven. Experimenting that which S. Paul sayd, *Being ioyfull in hope, and patient in tribulation,* for (1) without the former, men can hardly ad-
(1) It is hard to haue patience in a longe-lived Crosse, without hauing a great hope in God.
 rine to the later.

But when this vigour, and alacrity fayleth, it deserueth great compassion, to see how men that walke in the way of God, are full of vnprofitable sadnesse, their harts being discontented, and without gust, in things that belong to God; and vntoward euen to themselues, and to their neighbours; and with so little confidence in the mercy of God, that there wanteth not much to make it none. There are, many amongst these persons, who commit no *mortall finnes*, or very rarely; But they say, that because they serue not God as they ought, and as they desire, and by reason of the *veniall finnes* which they commit, they live in such a fashion, as we see.

But (k) if the effects of superfluous sadnes be such as these, they do men more harme, then the faults themselues, which they committed. And that which they might preuent and cut off, if they had discretion and courage, they make to increase; and so they fall out of one euill, into
(k) A worse fault, if an euill cause.
 another.

(l) This is indeed, good counsaile.

(m) Excessive sloath, doth sometimes also cast men afterward vpon despair.

(n) No man can haue a good hope who endeauours not to lead a good life.

(o) Note this point well.

(p) The Diuells Martyrs.

(q) i. Tim. 4.

another. Such as they, ought to procure, and labour, to serue God withal diligence; & if they see they fall, let (1) them weep, but not distrust; and (knowing that they are weaker then they thought) let them humble themselves more, and demand more grace, and liue with greater caution; taking help of the tyme past, for the tyme to come.

There (m) are many, who, on the contrary syde, are carelesse, and slothfull, in seruing God; and when they fall into sinne, they know not how to help themselves; but they go down into the pit of *disconfidence*, and of greater negligence. Whereas, in very deed, for the auoyding of *despaire*, we must auoyd to be lukewarme, and *negligent* in the seruice of God. For (n) otherwise, as long as a man hath these rootes within him, he cannot, though he would neuer so faigne, haue that vigour and strength of minde, which (o) groweth from a good, and diligent life. And if such persons would consider, that they endure more (p) trouble by these sadde and despairing thoughtes, which grow from melancholy; then they should, in cutting vp, by the rootes, those euill affections, and dangerous occasions, which hinder them from seruing God with seruour; they would, (especially since they loue to fly from payne) make choyce of those troubles which are annexed to the perfection of verue, to fly those others, which follow vpon the want thereof.

S. Paul (q) sayth, *That the end of the law*

is Charity, which proceedeth from a pure hart, and ^(r) There may be in such men a fond, & dangerous kind of presumption, as the Sectaries are acquainted with, but no true Christian hope, which is pleasing to God. And he meaneth this upright conscience to be hope, as S. Augustine sayth; giuing thereby to vnderstand, that vnlesse there be a good conscience, (hauing sayth, and loue, and good works which flow from thence) there wilbe no lively hope, which may giue vs alacrity; and if there be any want at all of good conscience there wilbe also want of cheerefulness, and consolation, which are caused by a perfect hope. For although such a fearefull man be not slayne perhaps by sinne, but do liue in state of grace; yet he shall worke but weakely. So as they who tell thee, *Belieue that God doth pardon thee, and loue thee, and then thou shalt be pardoned and loued*, with such other words as these, doe ^(s) grievously deceiue thee; and they giue testimony that they speake by imagination, & not by experience, or according to the doctrine of sayth. And ^(t) such braueries as those, (for as much as they are not of God) cannot hold a man vpon his feete, when tribulation cometh, if it be a sound one. Strength of hart, and the ioy of a good conscience, are the fruites of a good life; which they gather, who liue well, although they looke not for it. And after the rate of the one, increaseth the other. Now from a contrary cause, followeth a contrary effect, as it makes so is written, *The wicked hart, giueth sorrow; and from hence groweth disconfidence, and other miseries in company thereof.* ^(u) As Luther and Calvin haue done their followers. ^(t) A most certaine, & a most soueraign truth, the not vnderstanding whereof many cast themselves away by violent death. ^(u) Eccl. 3.

C H A P. XXIV.

Of two remedies for the getting of Hope, in the way of our Lord: and that we must not turne coward, although the remooue of the temptation be differred; and how there be certayne hartes, which know not how to be humbled, but by the knocks of tribulation; and therefore, that they must so, be cured.

TH E conclusion that thou must draw out of all this, is, That since it doth so much import to go on comforted, with a good hope, and with alacrity, in the seruice of God, thou must procure two thinges towards it. The one, is the consideration of his diuine goodnesse, and loue, which he hath manifested by giuing vs *Christ Iesus*, for our owne. The other, that casting off, all slacknesse and sloath, thou serue our Lord with diligence; and when thou fallest into any fault, be not dejected with *disconfidence*, but procure remedy, and hope for mercy. And if many tymes thou fallest, procure thou many tymes to rise. For (a) no discourse of reason will endure, that thou shouldest be weary of asking pardon, since God is neuer weary of giuing it. And since he commaunded vs to pardon our neighbours, *not only (b) seauen tymes in the day, but seauenty tymes seauen;* (which signifyeth, that we must doe it, without limitation) much, and much better, will our Lord graunt vs pardon, as often as it shalbe asked;

(a) If this
be not
true, what
is it

(b) Matt.
18.

asked; since his goodnes is greater, and is placed before vs for an example, which we are to follow. And if integrity of life, and the remedy which thou desirest, do not come so soone as thou couldest wish, let not that make thee conceive that it will neuer come. Nor (c) be thou like them that sayd, *If God send not remedy, within five dayes, we will giue our selues vp to our enemies*; For the holy (d) *Iudith* reprehended such men as these, with great reason; and she sayd, *who are you, that will thus tempt our Lord?* For such wordes as these, are not to mooue him to mercy, but rather to stirre vp his wrath, and to kindle his fury. Haue you perhaps appointed a tyme, wherein our Lord is to shew mercy; and haue you set downe the day, according to your owne mind? Learne to hope in our Lord, till his mercy come; and be not weary of suffering, since patience importeth you, as much as life.

And (e) if the straytes be great, which weaken thy hope; euen (f) those very straites, should in reason giue thee courage; because they vse to be the very Eue and introduction of the remedy. For the houre, wherein our Lord deliuereth, is when the tribulation hath lasted long, and at the present afflicteth most. As it appeareth plainly in the case of his disciples; *Whom he permitted to suffer, during three parts of the night; and in the last, he gaue them comfort*. He also deliuered his people, out of the captivity of *Egypt*, when the tribulation which they suffered, was growne

(c) Take heed, that such a thought as this, do not once enter into thy hart.

(d) *Iud. 7.*

(e) Note.

(f) A comfortable consideration for English Catholikes, which ought to fill our soules with patience, and with an humble, & peaceful expectation of the good will of God.

(g) Examine thy conscience by this light; and see if the case be not thyne.

vp to the highest; & so wil he do with thee, when thou thinkest not of it. And if thou conceaue, that thou wouldest faigne leade a holy life, and perfect life, and which all, might be to the glory of God; thou (s) art to know, that there are some so proud, and lofty, that there is no humbling of them, but vpon the price of temptations, discomfortes, and falling into sinne; and so weake they are withall, that they will not goe on in the way of God with diligence, if they be not ridden vpon the spurre; and their hart is so hard, as that they must be hammered vpon, with a great deale of misery. Nor haue they any caution or discretion, but vpon the experience of many of their owne errours. In fine, they haue a mind, which is filled, and puffed vp with a few graces; and they haue need of many afflictions, to make them proceed with humility, in the sight of God, and of their neighbours.

(h) If gentler phisicke be not able to cure vs, we must be content, that God do play the Surgeon with vs.

Thou seest already, that the cure of these inconueniences, cannot be wrought but with (h) burning irons; and by Gods permitting men to fall into *desolations, obscurities of mind*, and euen, into *sinnes*; that so, being much afflicted, they may humble themselves, and then be freed from their miseries. The Prophet *Micheas* sayth, *Thou (i) shalt goe as farre as Babylon; and there thou shalt be deliuered, and God will redeeme thee, from the hand of thine enemies.* For by the confusion of this kind of life, and by these falles into sinne, a man (i) *Must* vseth to be humbled; and both to seeke remedy of

of God
len h
haue f
Ete
who c
to dra
art glo
art, in
sauest
hart,
thee w
a man
ble, di
say,)
more;
sayth,
appeare
seeme
haue
place
good o
sinnes
as S. A
taken
sinnin
be do
great
not ye
by de

of God, and to find it; which, if he had not fallen he might perhaps haue lost by *pryde*, or not haue sought with diligence, and greife.

Eternall thanks be giuen to thee (k) O Lord; (k) Amen. who out of such preiudiciall miseries, art wont to draw these celestiall benefits; and that thou art glorified as wel in pardoning sinners, as thou art, in making, and keeping them iust; and who sauest, by the way of a contrite and humbled hart, him who was not in disposition, to serue thee with a hart of innocency; and who makest a mans sinnes giue him occasion, of being humble, diligent, and aduised; that so (as thy selfe did say,) *He (l) to whome more is forgiven, may loue (l) Luc. 7.* more; that so it may be fulfilled, which the *Apostle* sayth, *Mercy in iustice, maketh that iustice of thine, appeare more glorious*, as it maketh thy goodnesse seeme more in pardoning, and sauing such, as haue sinned, and returne to thee. In another place he also sayth, *That (m) all things prooue to the (m) Honour good of such, as loue God.* Yea so do (n) the very sinnes themselves, which they haue committed, (n) Infinite goodnes of our as *S. Augustine* sayth. But (o) yet this must not be taken, as a ground for thy tepidity or facility in God. sinning, to buyld vpon; for that must in no case (o) *Abso.* be done. But to the end that if thou fall into so great misfortune as to offend our Lord, thou do not yet commit a greater sinne, then that can be, by *despayring* of his mercy.

Q

CHAP.

CHAP. XXV.

How the Diuell procureth to draw vs to despayre, by tempting vs, against fayth, and the diuine mysteries; & of the remedies that we must vse, against these temptations.

AT other tymes, the Diuell vseth to fright vs, by drawing thoughtes vnto our mind, which are foule, and abominable, against *fayth*, and the mysteries of God. And he maketh him who hath them, conceyue, that they proceed from the man himselfe, and that he consenteth to them. And hereby he giueth him so great affliction, as to deprive his soule of all alacrity; and he maketh it belieue, that it is cast of by God, and condemned by him; and doth put him into an humour of *despayre*, by telling him, that it is impossible for him to belodged in any other place but hell, since he holdeth blasphemies, and such other incidentes to that place. The (a) diuell is not such a Dunle as not to vnderstand, that a *Catholike Christian*, can neuer come to consent to thinges, which are so detested by his Christian hart; but the meaning is to dismay him, that so he may loose the confidence which he had in God; and, being tormented with such importunities, may grow to loose his patience, and so carry a hart in his body, which is full of tempest and disgust; that being a thing, whereby the diuells

(a) Note.

diuells vse to make much haruest, through the disposition, which vpon this occasion, men haue, to receyue what euill impression the same diuells will.

The (b) first thing then, which we are to do (if it be not done already), is to consider our conscience, with care and great repose of mind; and to cleanse it by confession, from all that euill which we find therein; and to put it into such order, neither more nor lesse, then if we were, that day to dy; and from thence forth, to liue with greater care in the seruice of our Lord, then before. For it hapneth sometymes, that our so-ueraigne iudge, permitteth these fearefull things to come vpon vs against our will, in punishment of other thinges which we haue willingly fallen into; and for the negligence which we haue vsed in his seruice, which our Lord is disposed to cure, by a scourge that shall smart so much, as that, being bruized thereby, we may forbear to feed vpon forbidden fruite; and that we may put on, a pace, in our way; as an vnreasonable creature would doe, when he were followed by the whippe.

Sometymes our Lord sendeth this torment for other endes, which to his high wisedome are not vnknown. But whether it be sent for these, or the former reasons, euery one is to do (as hath byn sayd) by purifying his conscience, & growing diligent in Gods seruice; for this remedy can hurt none, and it will do good to all. And then,

confiding in the mercy of God, and desyring succour of him, if yet he cannot giue ouer to heare this *Language* (because the diuell is able, whether we will or no, to bring these thoughts, and inward speaches to our mind) let the man at least, proceed (by way of action) as if he heard them not; and let him remaine in peace, without afflicting himselfe, vpon that occasion; & without

(c) There is nothing to be gotten, by arguing with the diuell. (d) Psalm. 37. out (e) changing of words, or making answers to the enemy, according to that of (d) David, *As one that is deafe, I did not heare; and as one that is dumbe, I did not open my mouth.*

These things are hard to be believed, by such as are ignorant of the diuells craft; but if they giue not ouer to thinke, or do the good thinges they were about; and if they employ not themselves in hearing, and catching at, and killing those former thoughtes (as they would do flies) they presently thinke, that they haue consented thereunto. But they know not what great difference there is, (e) betweene hearing, and consenting. And so much the more, as those thoughts are highly abominable, so much more confidence may they haue in our Lord, that he will preserue them from consenting, to so extreame wickednesse; to which they carried no inclination, but detestation. The (f) best remedy is therefore, (through a quiet kind of dissimulation,) not to seeme to vallow them; for there is nothing which doth more afflict the diuell, vvhoe is so proud, then to contemne him, with such a downright

(e) Great errors grow in the minds of many, for want of well considering this difference.

(f) Note.

right

right contempt, as not to make any reckoning eyther of him, or of that which he bringeth, for our trouble. Nor is there any thing so dangerous as to hold argument with one, that can so easily ouer reach vs; and the best of our case wilbe, that he will make vs loose our tyme; and giue ouer the good that we were wont to do. We must therefore shut the dore of our vnderstanding as hard as we can; and vnite our selues to God, and make no answere to our enemy. And for our satisfaction, and consolation, we must, diuers times every day declare our selues to *beliene*, that which our *holy Mother the Church belieneth*; and that we haue no will at all, to consent to any such false, and foule conceits. Let vs say vnto our Lord, as it is written, *O Lord, I suffer violence, answere thou for me*. And we must hope in his mercy, that he will do so. For the victory in this combat dependeth not vpon the only labour of our armes, but the principall is, to inuoke our Lord omnipotent, and to throwd our selues vnder him. Whereas if we should vse much discourse, and make many answeres to our enemies, how can we desire of God, that he will answere for vs. *Yon*, (saith (s) the Scripture) *shall* (g) *Exod.* *hold your peace, and our Lord shall fight for you*. And 14. in another place, *I say* (saith, (h)) *In silence, and hope thy strength shalbe*. And in failing of either of (h) *Note* these two thinges, instantly a man groweth weake, and troubled; but by this silence, with a not seeming to heare, together with hauing a good

good hope, I haue leene many cured, in short tyme, of this great affliction; and that the Diuell hath growen to hold his peace; finding that they neither heard, nor answered him. And it is after the manner of little country dogges that barcke; if he, that passeth, hold his peace, they do so too; or else, they barke, but so much the more.

C H A P. XXVI.

How the Diuell endeauours, by meanes of the aforesaid temptations, to remooue vs from our deuotion and good exercises; and that our remedy is, to increase therein; laying aside all superfluous desyre of feeling spirituall sweetnesse in the soule; and to what end these also may be desyred.

(a) Note
this Chap-
ter well,
for it may
profit
much.

B V T some ^(a) weake man will say, *These wicked thoughts take deuotion from me, and the nearer I am to be deuout and diligent in good workes, the more they presse me: & to the end that I may not heare them, I grow to haue a desyre to giue ouer the good worke that I began.* But the answer is cleare. For this, is that very thing, which the Diuell went about, though he went by a kind of circling way; by bringing in thoughtes of a different nature.

(b) Note. Now ^(b) thy course must be, rather to increase in thy well doing, then to decay; as if one would do it, euen of purpose to make the Diuell retyre with losse, when he thought to haue gone on with gaine. And if thou want tendernesse of deuotion

uotion, do not trouble thy selfe for that; for as much as our seruices, are not to be measured, otherwise then by the rate of our loue; which (c) consisteth not in tenderneſſe of deuotion, but in a francke offer and resolution of our will, to doe that which God, and his Church commaundeth; and to endure that, which his pleasure is, that we should suffer, for his contentment.

(c) Note this well, and belieue it; for it is a certaine truth.

Yf some, who may seeme to haue left their pleasures of the world, for the seruice of God, did leaue also the inordinate desyre of sweet, and sensible deuotions of the soule, they would liue with more alacrity then now they haue; and the Diuell should not be able to fynd certayne haire of appetite, to take hold of, and thereby to turne their heads about, and to deceyue & hurt them. Christ Iesus, died naked vpon the Crosse, and naked we should offer our selues to him. And we should care for no other cloths, then the doing of his holy will, as it is declared to vs, by the commaundments of him selfe, and of his Church; and to receiue with an (e) amorous kind of obedience, that which he shalbe pleased to send, how hard soeuer it be: with equality of mind, we are to take from his hand, eyther affliction or consolation; and to giue him thanks, both for the one and the other. S. Paul (f) saith, That in all thinges we are to giue thanks to God, because, as it is the marke of a good Christian, to loue one that doth him hurt, for the loue of God (since euery one loues him, that doth him good) so to be (g) thankfull to God in aduer-

(d) We must take care that the Diuell haue no hold, to take vs by.

(e) Pray for this blessing, for it is a great one.

(f) Ephes.

(g) Note

(b) A so-
ueraigne
receit a-
gainst all
miserics
of mans
life, both
interiour
and exte-
riour.

(c) Of spi-
rituall
gust.

aduersity (not regarding the rough exterior that it carrieth, but the hidden fauour which God doth send vs, vnder that superscription) is the signe of a man who beareth other eyes in his head, then of flesh and bloud; and that he loueth God, since, in that which is painefull to him, he doth yet conforme himselfe, to Gods *Will*. And (b) so we must not seeke to fasten our selues to the weake boughes of our owne desyres, though they may seeme good; but to the strong pillar of the diuine *Will*; to the end, that obeying it (as hath bin sayd) we may participate, according to our possibility, of that peacefull rest, and immutability, which resideth in that *Will*; and that we may decline those many changes, which in our hart we shalbe sure to find, if it giue accessse to this kind of (c) couetousnesse.

There is in very deed, little difference, betweene seruing Christ for money, or els for consolation, and spirituall gust of thy soule, whether for heauen or for earth; if the last marke that I ayme at, be this couetousnesse. Euen *Lucifer*, (according to the opinion of many Doctours) did desyre true felicity; but because he desired it not as he ought, and of whom he ought, & that it might be giuen him, when it should haue pleased God; it serued not his turne to haue desyred that which was *good*; but he sinned by not desyring it *well*; for so it came to be couetousnesse, & no good desyre. In the same manner therefore do I declare, that we must not fasten our selues to an earnest

earnest and disordered appetite of spiritual *gustes*; but offering our selues to the *Crosse* of our Lord, we must be glad to take what he shalbe pleased to giue, whether it be sweete hony, or vinegar and gall.

Nor (k) haue I yet sayd this, as if these *gustes* (k) Note. were euill, or vnprofitable of themselves, if men know how to make true vse thereof; and if they receiue them not as to dwell in them, but to procure more breath, and hart in the seruice of God; especially for beginners, who ordinarily, according to their age haue need of milke, like children. And (l) he that would nurse them, with (l) How the food that is fit for men; and seeke, by that great a meanes, to make them *perfect*, vpon a suddaine; blessing it is, to meet with a ping, would do hurt. Euery age, hath a seuerall guyde, who hath the guift of spirituall prudence. condition, and degree of strength, according to which the food and nourishment is to be applied. And, (as the well experienced, and holy *Eernard* sayth) *We must not fly, but walke forward in the way of perfection; and let no man thinke, that it is the same thing to vnderstand it, and to possesse it.* And therefore, if our Lord impart these *comfortes*, let them be receiued, towards the carrying of his *Crosse*, with greater force. For as much, as it is his custome, to comfort his disciples in Mount *Thabor*, that so they may not be disquieted in the persecution of the *Crosse*. And ordinarily, before the gall of tribulation come vpon vs, he sendeth the hony of comfort. And I neuer knew any man,

R mislike

mislike or vnder valew spirituall *Consolations*, but such an one, as by whose soule, they had neuer passed.

(m) Of diabolical tentations, and desolations,
 But if our Lord be pleased to guide vs, by the way of *discomforte*, and that we must needes heare the harth and (m) paynefull *language*, whereof we were speaking; yet must we not be dismayed, at any thing that he sendeth; but with patience we must drinke the *Chalice*, which the *Father* giues, euen because he giueth it; and we must beg strength of him, that our weakenesse, may yelde obedience thereunto. Nor yet on the other side, must thou conceaue that I teach thee, not to haue ioy when our Lord doth visit, or not to haue a sad feeling of his absence, when we find our selues deliuered ouer to our enemies, to be tempted, or afflicted by them. But that which I would say, is this, that (according to the force which God shall giue vs) we must procure to conforme our selues to his holy *Will*, with obedience, and equality of mind; and in no case to follow our owne; which infallibly wilbe accompanied with discomfort and disconfidence, & such things as these.

(n) We ought to carry, a most cordiall, and profound loue, to the accomplishment of the holy & wise will of God in all things.
 Let (n) vs beseech our Lord, that he will open our eyes; for then we shal more cleerly see then now we do, the very light of the *sun*, & that all thinges of the *earth*, yea and of *heauen* it selfe, are but very poore and vnworthy of being desired, or enjoyed; if from them we sever, the *Will* of our Lord. And that there is no one thing, how little

little soeuer, or how bitter soeuer it be otherwise, which if it be ioyned to the *Will* of our Lord, is not of extreame valew. Better it is, without comparison, to be in affliction, if our Lord require it, then (abstracting from his *will*) to be in heaven. And if once we did banish from our selues, this secret couetousnes, with resolution; there would fall of, withall, many euill fruites, which grow from thence; and we should gather others, in place thereof, of more worth; namely *joy* and *peace*; which vse to be deriued from the *union* of a soule, with the *will* of God. And so firme they would be withall, that tribulation it selfe, would not be able to take them from vs. For as much as, although such persons do find themselves afflicted and forsaken, yet are they not in despayre, no nor greatly troubled; as knowing that, to be the way of the *Crosse*, to which they haue offered themselves, and by which Christ did walke, as it appeared, when, being vpon the *Crosse*, he sayd to his Father, O (o) *my God, why hast thou forsaken me?* But shortly after he sayd, *Into thy hands, O Father, I commend my spirit.* Our Lord had also sayd already; *Againe (p) Will I see you, and your hart shall reioyce, and no man shall take this ioy from you.* For if a man enioy this condition, there is no tribulation, which there, in the most inward part of his soule, doth much disquiet him; because there within, he is close vnited, to the *Will* of him that sendeth it.

(o) *Matt.*

27.

(p) *Ioan.*

16.

If thus we would carry our selues, we should

deceave the deceauer, which is the diuell. For as much, as, by not being dismayed, nor retyring from our good course begun (notwithstanding the euill *language* he speaketh) but, on the other syde, (taking that which our Lord doth send, with obedience, and giuing of thankes) we depart without any hurt out of this skirmish, although it should last as long as we liue. Yea we come to greater profit then we had before; since it gaue vs occasion to gaine more crownes in heauen, in reward of that *conformity* which we had to the *Will* of our Lord, without respecting our owne, euen in that, which was very painefull to vs.

CHAP. XXVII.

That the conquest of these temptations, doth consist more in hauing patience to beare them; and in the hope of the fauour of our Lord; then in procuring forcibly that they may not come.

THE conquest, whereof we haue spoken, proceedeth more from the stratageme of hauing patience, at that which cometh vpon vs; then in the force which we can vse in procuring that it may not come. And for this, did the *spouse* say in the *Canticles*, *Catch me those little foxes, which spoyle our vineyards, for our vine hath flourished.* The vineyard of *Christ* is our soule, which was planted by his hand, and watered by his blood. It doth flourish,

flourish, when, the tyme of sterility being past, it
 beginneth to lead a new life, and yealderth fruite
 to him that planted it. But because in such begin-
 nings, both these and other temptations of the
 crafty Diuell, do lye in waite for vs; therefore
 doth the noble *spouse* admonish vs, that (since our
soule, which is his *vineyard*, is in *flower*) we should
 procure to hunt those *foxes* out. By which word,
 it is giuen vs to vnderstand, that it must be done in
 the (*) morning, as hath bin sayd. By saying that (a) Be-
 they were *foxes*, we are as good as told, that they *cause the*
 come disguised, to deceaue vs; & seeming to bite *flowers*
 on the one syde, they wound on the other; and in *come be-*
 saying that they are *little*, he telleth vs, that they *fore the*
 are not so much to be feared, by him that know-
 eth them; for the knowing the, is to weaken the,
 if not to ouercome them out right. In saying *that*
they destroy the vines, he signifyeth that they doe
 men much mischief, who know them not. For
 being frightened, and not confiding to goe through
 with their businesse, in the sight of God, they
 leaue their way; and (following a lamentable
 perswasion,) they giue themselues openly to
 sinne; conceauing that they enioy more peace,
 in the broad way of perdition, then by the strait
 one, of vertue, which leadeth to life.

The end of such persons, if they returne not
 first, to the right way, many tymes is such, as
 that it carrieth most certayne tokens of eternall
 perdition, as the Scripture sayth; He (b) *that pas-* (b) *Eccl.*
seth from iustice to sinne, God hath prepared him, for.

- the instrument of iustice*, that is, for hell. They^(a) should consider that as the *Gabaonites* were besieged, and persecuted by their enemies, for hauing made peace with ^(d) *Iosue*; and that *Iosue* (being called vpon, by them, to give them succour) did relieue and free them; (making their case his owne, because they were persecuted by their enemies, in regard of the peace they made with him) so they, who (beginning to serue God) do enroll themselues in his band, grow instantly to be persecuted by the Diuells, which they were not before; and this doth evidently appeare to be so, because, by forsaking the party of Christ, the persecution which is made against them would cease; and if they continue to suffer, they suffer for holding vp the party of Christ. Now this, is a most particuler fauour, which God doth, as S.
- (c) *Phil. i.* *Paul* ^(c) affirmeth. *To you it is giuen by Christ, not only to belieue in him, but also to suffer for him.* And if the Angels of heauen, were capable of enuying earthly creatures, ^(f) it would be for this, that they suffer for God. And although, by the word of God, a Crowne is promised to that man who suffereth ^(g) temptations, & is prooued by them, (which reward it shalbe fit for vs to consider, and desyre, thereby to get more spirit, that we be neither tepide in working, nor weake in suffering, (as it is sayd both of *Moyse*, and of *Dauid* also, that they had an eye to the reward) yet the true and perfect louer of our *Crucified Lord*, doth so much esteeme, a being in conformity with him,
- (e) Note.
- (d) *Iosue* 10.
- (f) The great nobility of suffering for the loue of God; and for his will.
- (g) *Iac. i.*

him, that he receiveth even the very suffering it selfe, as a great favour and reward; for, as Saint Augustine saith, *A happy iniury is that, wherof God is the cause.* And since there is not a man, who will not succour another, that suffereth by comming to his service; much more may this be expected from that diuine goodnesse. And that he will make that mans cause his owne, as David thus desyred that he would; *Rise up o Lord, and iudge thy cause, & remember the iniurious words, with the foole hath uttered against thee, all the day longe.* That businesse belongeth to God, which is pretended to, by such a one as serueth him; & therefore God cometh out to his succour, with great fidelity; and in this hope, and not in any thing of our owne, we are to set vpon the enterprize, of Gods seruice.

C H A P. XXVIII.

Of the great remedy which groweth against these tentations, by seeking a wise and well experienced ghostly Father; who must be entirely informed and credited; and how the ghostly Father ought to proceed with such persons; & of the fruit which riseth from these temptations.

IT vseth, in these temptations, to put men to much difficulty, that they are plainly to declare them to their *Ghostly Father*; in regard that they are things so wicked, and so deformed, that

that they deserue not to be mentioned; and even the very naming of the doth strike with horroure. And yet on the other syde, if they declare them not very much at large, and do not expresse euery thought, though neuer so little, it seemeth to them that they made no good confession; and so they neuer go well satisfied, whether they speake, or be silent; but with the same affliction that they had before.

(a) It is no meruaile if so many make themselves a way for despayre, who are not Catholiks; for they want this great, and soueraign meanes of comfort.

(b) Galat. 6.

Such (*) persons as these, are to seeke a wise and well experienced *ghostly Father*, to whome they must lay open the roots of the temptation; in such sort as that he may be satisfied, and possesse the businesse. And the penitent must giue entiere credit to him, for therein consisteth the remedy of these persons, who eyther for the litle that they know, or the much passion that they haue, are wholly vnfit to iudge themselves. Now this *ghostly Father*, must pray much to our Lord, for the recouery of his patient; nor must he be made weary, if the penitent do many tymes aske him the same questions; nor for other weaknesses, which such, vse to haue. Nor must he wonder at them, nor despise him for them; but he must carry a cordiall, and deep compassion towards him; and (b) correct him, in the spirit of meeknesse, as *S. Paul* saith; least himselfe grow also to be tempted, eyther in that, or somewhat else; & so he fynd to his cost, how great humane weakness is. He must recommend to him, the reformation of his life, and to resort to the remedies of

of the *Sacramentes*; & then assure him, that there is no thought so deformed, and so wicked, as that it can defile the soule, vnlesse it consent; and let him giue him, good hope, that, by the mercy of our Lord, he shalbe deliuered in fit tyme; & that, in the meane whyle, he must content himselfe to suffer that torment, by those executioners, in discharge of his finnes, and in imitation of that, which *Christ Iesus* suffered. The penitent, being thus comforted, and carrying his *Crosse* with patience; and offering himselfe to the will of our Lord to carry it all his life, if it be pleasing to God, shall gaine more by that vinegar and gall, which the Diuell gaue him, then by the hony of deuotion which himselfe desired.

From hence it groweth, that our soule being in the *flower* of her beginnings; doth enter vpon yealding the *fruite* of perfect men; since formerly, we were sucking the milke of deuotion, and now we can eate the bread with the (c) crust. Sustai-
 ning our selues by the hard stones of temptation, which he did cast before vs, to try whether or no we were the sonnes of God, as he proceeded with our Lord himselfe. Thus do we fetch hony out of poison; and health out of being wounded; & we come out of the tentations, wel tried, with a million of other blessings. For which yet, we must not giue the diuell thanks, whose intention was not, to make *Crownes* for vs, but *Chaines*. But (d) the thanks we are to giue, is to God, that preme & Omnipotent Good; who would neuer

(c) Note the true difference between beginners and proficients in spirit.

(d) The infinite power, & wisdom, & goodness of God.

suffer any euill to happen, if it were not to draw good from thence, in a superiour kind of manner. Nor would he suffer that enemy, who is both his and ours, to afflict vs; if it were not for the great confusion of that enemy, and for the good of him that is afflicted; as it is written, *That* (e)

(e) *Psalm. 2.* *God will scoffe at these scoffers, & he that dwelleth in heauen will deride them.* For although this dragon play his part, and doth, in the sea of this world, make a ieast, as it were, of tempting, and vexing the seruantes of God; yet it is God, who indeed doth make a ieast of him; because he draweth good, out of the others mischeife. And whylest the diuell thinkes, that he doth vertuous men most harme, it is then that he doth them most good; whereat he is so confounded, and ashamed, that through his pryde and enuy, he could wish that he had not begunne that enterprize, which fell out so much, to the aduantage of him whom he hateth. And that mischeife, and snare, which he prepared for others, hath cast it selfe about his own necke; and he is choaked with enuy, to see that the persons whom he tempted, go free away, with this cheerfull song in their mouthes, *The* (f) *snare is broken, and we are free; our help is from our Lord, who made heanen, and earth.*

(f) *Psalm.*
124.

CHAP.

C H A P. XXIX.

How the Diuell procureth, by exterior meanes, to make vs giue ouer good exercises; And how we must strengthen our hart by confidence in our Lord, for the ouercomming of him; And of other things, which help to free vs from this feare; and of the fruite of this temptation.

SO great is the enuy which the Diuells haue of our happinesse, as that they alwayes endeavour to keepe vs from enjoying, that, which themselves lost. And when, in any battayle, they goe away overcome by vs, or (to speake more truly) by Almighty God; they are still ranging more, and more battailes, if so peradventure they may find some carelesse person to be defeated. They change their weapons, and their manner of fighting; in hope that whom now they overcame not, they may, afterward. And so, when they haue discovered, that they could not intangle vs, by craft (for as much as we are guyded by true Christian doctrine, which telleth vs that we must commit our selues to the most iust Will of God, & that patiently we must suffer what he sendeth vs, eyther from without, or within) they resolute to denounce, an open warre; and he maketh himselfe a fierce *Lion*, who was before a *Dragon*, but concealed. He aymeth at one thing, and thrusteth at another; and more boldly doth

he procure to make himselfe be feared; concealing that he may obtaine that by giuing frightes, which he was not able to doe by other crafty meanes. Heere shall you see him not made a foxe, but a fierce Lion; who amazeth men with his roaring, as *S. Peter* sayth, *Brethren* (a) *be temperate, and vigilant; for your Adversary the diuell, walketh his round, seeking whom he may deuoure, whom you must resist, being strong in faith.* They must not be intemperate or inconsiderate, who are subiect to haue such an enemy; and the sheep who find themselves inuironed, by such a roaring Lion, are much to watch and pray to our true pastour *Iesus Christ*. But what are the weapons, by which this enemy is ouercome, that so he may goe confounded, out of this warre, as he did out of the last? These weapons are *sayth*, as *S. Peter* and *S. Paul* haue sayd. For when a soule, through the love of God (which is the life of *faith*) despiseth both the prosperity, and aduersity of the world; and doth believe and confide in God, whom she doth not see; the diuell must not thinke to haue an entrance there.

And besides, in regard that this light of *faith*, teacheth men that are in dāger, to confide in the mercy of God; yf he that is assaulted, will serue himselfe well thereof; he shall get great courage, to fight against the diuell, which is a thing very necessary for this warre. For (b) if the faint-hearted man, be not fit to fight even against visible enemies (for which reason, God commaunded that

(a) *1. Pet. 5.*

(b) *Note.*

that such persons, should retire from the warre) how much lesse shall they be so, to fight, *not against flesh and bloud, but against Diuells, who are the Princes of darknesse*, as Saint Paul saith. And although, in the high presence of God, we are to be prostrate, and in feare, least he abandone vs for our sinnes; yet in tyme of warre, when we are assaulted by our enemy, it is wholly fit that we be full of courage, despising him, and imploring the assistance of our Lord.

In this sort do we read, that our Lord himselfe prayed to his *Father*, before his apprehension, being prostrate and full of anguish; and from thence he went, so full of courage, as that himselfe passed out, to meete his enemies. The prime intention of the Diuell in this battaile, is to deprive our hart of courage, to the end that so, we may giue ouer the good course begun. This he procureth, by taking sometymes the figure of a *Dragon*, or of a *Bull*, or some other beast, disturbing our *prayer* with noise, or hindring the quietnesse of our repose (as we read him to haue done to *Iob*) and casting a man into a profound internall feare, which maketh him tremble; though he be neuer so valiant, and sometimes, he will even sweat with anguish. And other effects there are like these, which giue testimony, how that infernall wolfe is not far off. It is plaine, that since all the mystery of his warre, workes by feare; the principal weapon that we are to haue, is strength of hart; being encouraged, not through our confidence

(c) Isa. 11.

fidence in our selues, but by a faithfull trust in our Lord. This is the thing which in this warre, doth make vs victorious; for confidence overcommeth feare, as it is written: *I (c) will do it confidently, and will not feare.* And be well assured, that thou shalt neuer repent thy selfe; for hauing placed thy firme trust, which is a couragious kind of *hope*, in God; neither shalt thou be able to say, *He hath deceined me, since it did not succeed as I hoped.* For *hope*, as S. Paul (d) sayth, putteth not to shame, nor shal he that hopeth in our Lord be confounded.

(e) A vertuous life, is the ground, of giuing continuance to a good hope.

(f) The old Hermits.

(g) Matt. 23.

Neuer (c) doth it fayle a man, if he be not wanting to himselfe; but then only it faileth, when he looseth *charity*, which is the life of *hope*, and of all vertue. And those (f) *Ancients* of the *deserts*, knowing how necessary, a hart full of courage was, towards a not being overcome, in these skirmishes against the Diuell (which amongst them, were very vsuall) they went by night to pray alone, amongst the sepulchers of dead men; that so they might purchase a being free from *feare*; the dominion of which *feare* ouer vs, doth vse to bring vs extrem preiudice. If we wil take the counsell of Christ, we shal liue very secure from this *feare*; for he taketh it from vs, saying *I (g) will tell you whom you are to feare; him feare, who, after the body is dead, hath power of casting into hell; feare him.* He that *feareth* not God, shall, by reason of his euill conscience, *feare* the world, and the Diuell; but he that *feareth* God, *feareth* not

not the Diuell; for to *fear* him, is in some sort, to be subiect, as to one that can do him hurt. And (h) because he hath not power to reach euen to a hayre of a mans head, vnlesse God giue him leaue, there is no cause why we should *fear* him, but our Lord, by whom the leaue may be giuen. For this reason it is, that we alwayes must be humble, and, with holy *fear*, in the presence of God; but with the Diuell we must be full of courage, through our hope in God; and full of a holy kind of pride. And how much more full he is of braving, so much more *fear* thou God, and recommend thy selfe to him; and so much lesse, must thou *fear* the Diuell.

So do we read of S. *Anthony*, that great conquerour of Diuells; who seing himselfe environed by them, in the forme of cruell beastes, (which seemed, as if they would haue swallowed him:) *If you had* (saith he) *any power, any one of you would be able to overcome a man; but because you are defeated (God hauing taken your forces from you) you procure to ioyne many together, and so so fright vs. If our Lord haue given you power o- uer me, heere I am, come and swallow me vp; but if not, why do you labour thus in wayne. And so this Saint vsed to say, that against Diuells, the signe of the crosse, & the faith of our Lord (which somtimes signifieth Confidence) is a wall vnto vs, that cannot be scaled. And though our forces, being compared with that of the Diuell, are very slender, and weake; yet faith doth tell vs, if we be not deafe;*

That

That God is the defendour of all such, as hope in him.
 And since he is so good, as to promise vs his defence and succour; and to plant his hart and eyes vpon the *Church*, which is figured in the temple of *Salomon*; and is both true of his word, and of power to performe his promises, (there being none eyther in heaven or earth, that can resist, eyther him, or any man who is assisted by him) that Christian should not esteeme of God, nor of his *sincerity*, nor *goodnesse*, nor *power* as a Christian ought, if he belieued not of him, that he for his part, performeth well the promises, of his succour. But these, and the like things which he doth, must be vnderstood with this condition that a man, at that tyme, be in the state of *grace*, or procure to be so, not only by believing the promises in generall, nor yet by believing, that, in particuler they are applied to him; but by *penance* also, & other meanes, which are taught by the *Catholike Church*. Not, but that we do neuertheless assuredly believe, that many in the *same Church* are in the state of *grace*, to whom without all doubt, God fulfilleth the promises of being their defendour who hope in him; but yet for as much, as no man can be infallibly sure, without speciall reuelation, that himselfe is in that state of *grace*, he is to believe by the *Catholike* fayth, that the diuine assistance, is neuer wanting on the part of God; but himselfe may, and must *fear*, that it will not perhaps, take effect in him, through his fault, or negligence in doing his

his duty . So that with some feare of himselfe, and by confidence in our Lord, he must procure to encourage, and help himselfe, by the word of God, who promiseth succour to such as fight for him . And ⁽¹⁾ this feare, or vncertainty, in which God ⁽ⁱ⁾ Note. hath left vs, of not knowing assuredly that we are in his fauour, though it may seeme painefull, is very profitable, towards the conseruing of our humility; and the not vnderualewing of our neighbours; and to spur vs vp, towards good workes . And with so much the more caution, and consideration must we do it, as we are lesse certaine, whether we be pleasing to our Lord, or no .

But do not for all this conceaue, that thy hart must be dismayed with vaine feare; for as much as this truth which I haue told thee, did not keep David from saying, *If ^(k) whole armies shall rise against me, yet shall not my hart be afraid; & if warre shal come vpon me, yet wil I hope in God.* So also doth S. Paul ⁽¹⁾ admonish, vs that we should serue our selues of those wordes which God sayd, *I will not forsake thee; & I will not abandon thee;* in such sort, as that we may confidently say, *Our Lord is my helper, and I will not feare what man can do.* These, and the like wordes, do not wholly take away, all the feare which a Christian (for his owne part) ought to haue; but it taketh away all excellence thereof, by the confidence which is to be placed in God. And thus we are to walke, between boie and feare; and so much more, as the loue in-creaseth,

^(k) Psalms 35.

⁽¹⁾ Heb.

(m) An
excellent
rule.

creaseth, so much doth the *hope* also increase, and so much also is *fear* diminished. And (m) therefore, if thou haue a mind to feele, in thy selfe, that courage of mind, and the little *fear* which perfect men do find, cast thou away al tepidity from thy selfe; & take the businesse of vertue to hart, and then, in that very *hart* of thine, thou shalt read that courage, which now thou readeest but in *Bookes*. Then shalt thou be able to fight boldly, against the Diuell, although he circle thee round about, to deuoure thee; for thou shalt haue a *hope* to be defended by *Iesus Christ*, who is the strong *Lyon of Iuda*. He alwayes ouercommeth in vs, if we do not loose our *confidence*; and if, like cowards, we do not deliuer vp our selues, with our hands bound behind vs, to our enemies without resolving to fight. Our Lord, doth not suffer these warrs, and temptations to come to his friendes, but for their greater good; as it is

(o) *lac. 1.* written, *Blessed (n) is the man who suffereth temptation; for he being so proued, shall receaue the crowne of life, which God promiseteth to such as loue him.* He was pleased also, that patience in troubles, and the standing fast on foot, for his honour in tentations, should be the touchstone, whereby his friends were to be tryed. For (o) it is no signe of a true friend, if he only accompany another in occasions of ease; but to stand fast by him, in tyme of tribulation. And as all men would be glad to haue approued friends to stand fast by them, in the tyme of affliction and triall (ac-

coun-

counting of it, as their owne) iust so doth God desire to haue his; and like a thankfull person he sayth to them, *You are the men, who haue remayned with me in my temptations.* And as an abundant rewarder, he sayth further to them, *I (p) dispose (p) Luc: of my kingdome to you, as my Father disposed of it to me; that you may eate, and drinke at my table, in my kingdome; companions heere in payne, and afterwards in the Kingdome of glory.*

Thou must encourage thy selfe to fight manfully, in the warrs, which are made against thee, to deuide thee from God; since he is thy helper on earth, and thy reward in heauen. Remember how *S. Anthony*, being cruelly vwhipped, and beaten by the Diuells, lifting vp his eyes to heauen, saw the roofe of his Cell all open, whereby a beame of so admirable light did enter; as at the presence thereof, all the Diuells fled away; and the payne of his wounds forsooke him; & with profound internall sighes, he sayd to our Lord, (who then appeared to him) *Where wert thou, O my good Iesus, where wert thou, when I was so ill handled by the enemies; why wert thou not heere, in the beginning of my combat, that so thou mightest haue preuented, or cured all my soares.* Wherunto our Lord answered, *Heere I was, frō the very beginning but I stood looking on, to see how thou diddest carry thy self, in thy combate. And because thou hast fought manfully, I wil euer help thee: & thou shalt be famous throughout the whole earth.* By these wordes, and by the vertue of our Lord, he rose vp so full of

T a

courage,

courage, as to find by experience, that he had gotten then more strength, then he had lost before.

(q) A most
comforta-
ble and
true do-
ctrine,

In (q) this sort doth our Lord treat his friends, and he leaueth them oftentimes in traunces of so great danger, as that they scarce know where to set a foot; nor do they find one hayre of strength, by which they can take hold; nor are they able to help themselves, by the memory of those fauours which in former tymes, they had receaued of God; but they remayne, as if they were naked, and in profound darcknes, being giuen ouer to the persecution of their enemyes. But suddainly when they least looke for it, our Lord doth visite them; and deliuer them; and leaue them with more strength, then they had before, & thrusteth those enemies vnder their feet. And the soule (howsoeuer it be more weake in nature, then the Diuell) doth feeble in it selfe, such a powerfull strength, that it seemeth to teare him euen in pieces, as a thing that is but weake, and without resistance; and not only groweth it not able, to fight against one, but against many Diuells; so great is the courage which it feeleth to haue com freshly towards it, from heauen; and wherewith it doth not only defend it selfe, but it sayth with *Dauid*; *I will persecute my enemies, and I will take them. I will not returne till they be conquered, and defeated, that they may no more remaine vpon their feet, but they shall fall vnder mine.*

What is there of greater profit, then that
which

(r) Yea, &
his prayer
was heard.

(f) The
excellence
of reputation
& de-
solations.

(c) Rom 9.

(u) We must not be deie-

Red, in
being
much af-

Affected,
 since S.
 Paul him.

self was discom-
forted.

Who giueth life to the dead. He, who hath deliuered vs, out of so great dangers; and by whom hereafter, we also hope to be deliuered.

CHAP. XXX.

Of many reasons which there are; why we must hope that our Lord will deliuer vs, out of all tribulation, how greiuous soener it be; and of two significations, which this worde Belieue, may be accounted to haue.

(a) A liue-ly comparison, wherein we ought to take much comfort.

IT is true which S. Gregory sayth, That the accomplishment of thinges past, giueth assurance concerning things to come. And since men are wont to trust others, vpon taking pawnes, we seeme not to do much for God, if we hope for a deliuerance out of future tribulation, since he hath so often done it, in tymes past. It (*) is certayne that if any man should haue made vs find his loue and fauour, in succouring vs ten, or twelue seuerall times, in our troubles; we should belieue he loued vs; and that still he would do vs fauour, if, in other afflictions of ours we should haue need. And why then shall we not haue a confident beliefe, that God will defend vs in all our dangers; since they are not twelue, but many more tymes, that we haue taken experience of his succour, in our tribulations. Remember well, how often he hath drawn thee, with victory, out of those sharpe skirmishes of thyne against thy aduersaries

ries; and thou wert gratefull vnto him for it; and thereupon thou didst conceaue a reason to be- lieue, and confide, that he loued thee; since after the tempest, he sent fayre weather; and ioy after teares; and since he had byn thy true Father, and defendour.

And why then, if now he please to try thy confidence, thy loue, and thy patience, by a pre- sent tribulation, (as if he hid himselfe, because he answereth not to thy cries) dost thou let thy selfe fall, into such weakenesse, as that the pre- sent triall which commeth to thee, maketh thee loose the confidence, which in many former proofes, thou hadst gined. It is true, that we feele those things most, which at the present lye vpon vs; and if thou markest the straytes wher- in thou findest thy selfe, and how our Lord doth not free thee of them, thou wilt perhaps con- ceauie, that our Lord hath layd aside the care, which formerly he had of thee; and thou wilt say, as the *Apostles* did, in that great sea-tempest, to our Lord, who then was sleeping, *Maister (b)* *(b) Marc;* *dost thou not care, though we perish;* and thus wilt thou be ouertaken, by the reprehension of that scripture, which sayth, *The foole changeth like the moone*; Because it is sometymes after one manner, and sometymes after another. And thou wilt be like a *Vane*, vpon the top of a house, which is sub- iect to many changes in one day, because it is go- uerned by euery wind. Thou wert in possession of our Lord, as one that was carefull of thee, and thy

thy defence in the tyme of trouble, because then he breathed vpon thee, by the wind of his mercy and comfort, wherewith he gaue thee deliuerance; and thou didst pay him, with thankes. And because now, there blowes another wind, wherewith our Lord is pleased to proue, and trouble thee; thou art no longer of that beliefe, and confidence, which before thou hadst. So that thou doest belieue, but what thou seest; & thou dost not valew our Lord, but according to that, which at the instant tyme, he doth towards thee; without helping thy selfe; of that which thou hast tried at many other tymes, that so at the present, thou mayst be comforted in our Lord.

A strange incredulity was theirs, who hauing scene the meruayles of God in *Egypt*, and the victories, and fauours, which he wrought for them, in the *desert*; would not take his word, whereby he told them, that they should enter into *the land of promise*. For this, sayth *S. Paul*, they entered not. And so is it true (though not according to equality, yet with some resemblance,) that the disconfidence, and pusillanimity of that man is great, who, (notwithstanding that God hath deliuered him many tymes frō dangers past) groweth not yet to confide, that he shall not be abandoned, nor confounded, in the danger eyther present, or future; since as we haue sayd, the hope which one putteth in our Lord, (if the man be not in fault) wil neuer faile, nor wil there be cause that a man should say, *I was deceaned*.

Now

Now it is to be vnderstood, that sometymes this word (c) *Belieue*, is taken for that worke, (c) Note: which the vnderstanding performeth, by setting it selfe in the truthes of the *Catholike sayth*, with a supreme kind of certitude, as formerly hath been sayd. And he that belieueth against this *sayth*, is called, with a full mouth, and is indeed, an *Heretike*, and an incredulous person; and such an errour believed, hath the name of an *heresy*, or of *incredulity*. But the *disconfident* person, of whome we haue spoken hitherto, is neither *incredulous*, nor is he subiect to *incredulity*; because he hath no obligation to *believe* (in quality of an *article of sayth*) that God will deliuer him, out of that present trouble; as yet, they of the (a) *desert*, were (d) The children of Israel obliged to *believe*, that God would giue them victory against those enemyes, who were in the *Land of promise*, if they would haue gone out to fight against them.

But, at other tymes, holy men, and even the common vse of speech, doe call, *Believing*, the holding an opinion, which is caused by reason, or coniectures. This do they call *credulity*; and if it be vehement, it is called *sayth*. And this manner of *credulity* doth he possesse, who belieueth, by probable coniectures, that he is pardoned by God, & that he is in state of grace; and that God will help him, in that whereof he shall haue need in the future; and this which passeth in the vnderstanding, doth help men to haue *confidence*, & *hope*, which are in the will. And therefore some-
V tymes,

tymes *Incredulity* is taken for *Disconfidence*, and *credulity* for *confidence*. And thus it may be sayd, that he who (because God had deliuered him out of other dangers, and for other motiues also) had reason to *believe* (though not with certainty) that God will also deliuer him out of this danger) is subiect, if he do it not, to *incredulity*; not against the Catholike fayth; but against that, which riseth, out of *coniectures*. But because the (e) *Lutherans* take one of these wordes for the other, we Catholikes must speake distinctly; calling *fayth*, and *confidence* by their proper names; declaring how we are to vnderstand, either *belieuing*, or being *incredulous*; since (f) that, which at some one tyme may be securely expressed, by such words, at some other tyme, must be auoyded.

(e) The Calvinists were scarce known in this Authours tyme; though their case be all one with that of the Lutherans.

(f) A wise proposition, and being well applied, will serue to many good purposes.

(g) Eccles. 17.

(h) Note.

(i) Eccles. 11.

(k) A happy state of mind.

Returning therefore to our purpose, thou must flye from *disconfidence*; and from being *changeable*, which the (g) Scripture reprehendeth in the *foole*, who is, as the *Moone*. And procure thou, to partake of that *stability*, for which the *iust man* is prayd thus, *As the Sunne, shall he remaine*. Which signifyeth, that he shall be euer after the same manner. Learne (h) by one tyme, how thou art to carry thy selfe in others; and, as the Scripture sayth, *In (i) the day of thy prosperity, forget not that, of thy aduersity; and in the day of thy aduersity, forget not that, of thy prosperity*. That so, tempering the prosperity of one, with the aduersity of the other, thou mayst grow to live in an (k) *equality*. And that neither thou mayst be drawn down in

in the tyme of thy tribulation, by the weight of *disconfidence*, and *sadnes*; nor yet grow giddy-headed, by *excesse of ioy*, in the tyme of *spirituall consolations*.

So do we read, of that holy *Anna*, the Mother of of the Prophet (1) *Samuel*, who, after having prayed (1) 1. Reg. in the Temple of God, still kept her face, the same way. .

The meaning is, that she conserved her hart in equality. *Isaias* (m) sayth, That one should haue such (m) 1/4.4.

a habitation, as might giue shade, against the beate of the Sunne; and security, or defence, against the storm and the raine. And it were well, that thou didst procure to liue in this (n) house; that so, hauing

strength of hart, and confiding in the mercy of God, it might giue thee assurance, in those places (n) Hap- pynes is

and passages of busines, wherein there vseth to be (o) danger. As it was prophesied, of the tyme of this house.

the new Law, That (p) men should sleep securely, in (p) Of the thickest woodes. And although it seem a strang trouble.

thing, to be at rest; and to haue security in this place of our exile (and indeed it must be very lit- (p) Ezech. 34. .

tle, in comparison of that, which is in heauen) yet, if we ranke it, by those feares, which the vicked of the world are subiect to, it is very great; and deserueth greatly to be esteemed. And

particularly S. Paul (q) sayth, that the vertue of hope is as a firme, and secure anchor of the soule. Be- (q) Heb. 6. .

cause although we haue an enemy of the Diuell, who hath a mind to fright, & to discomfort vs, by meanes of these combats; we haue yet withall a friend, who is both more stoute, and more wise

then he. And if the former do abhorre vs much, incomparably more doth Christ loue vs; and if he sleepe not, endeauouring still how to do vs mischief; the blessed eyes of God, do watch ouer vs to help vs to saue our selues; as sheepe, for which he gaue his pretious blood.

(r) Note.

Since(*) then, we haue the arme of the Omnipotent, why shall we feare the Diuell; vvhose power is meere weakenes in comparison of the other. How shall he be able to feare the Diuell, who doth cordially belieue this truth (if he vwill serue himselfe of fayth, as vvas layd before) that the diuells can do vs no manner of harme, vnles first, they haue leaue from God. Could the diuels peraduenture, touch *Iob*, or any thing that was his, or could they drowne the *swine of the Genesarits*, without first obtayning leaue? Or shall he perhaps, who may not touch the *swyne*, touch the children? Do you therefore *comfort your selues in our Lord*: as *S. Paul* requireth; & *in the power of his vertue, take in hand the weapons of God, that you may stand on foot against the crafty enterprises of the diuel*. And, hauing spoken of some of the particuler weapons, he addeth, saying: *In all things, take to you, the shield of faith; whereby you may quench all those dartes that burne like fyre*. For as this enemy, is of more strength then we; so we must helpe our selues, *by the shield of faith*, which is a supernatural remedy; defending our selues with some what, that belongeth thereunto; as with some worde of God; or by receauing the *Sacramentes*;

or

or following some instructiō of the Church. And believing firmly, with the vnderstanding *that al power is of God*. We must also be comforted with the head piece of *hope*; & so being offered vp to God, by the loue of him (taking with a good wil, whatsoeuer he shall send) and by which way soeuer it come) we shal make a scorne of our enemy; and we shall adore our Lord, who gaue vs the victory, against him; and that, not only by himselfe, but by meanes of the succour of his holy Angells, who fight for vs; as was declared to the seruant of the Great ^(s) *Elizaus*, who (being ^(s) 4. Reg. 6. in much ^(t) feare of a great army of men, who came to take his maister) the Prophet bad him not feare; for, sayth he, *there are more for vs then against vs*. And whilst *Elizaus* prayed, and sayd, *Open thou O Lord the eyes of this young man, that he may see*, God did open his eyes; and he law that there was a hill full of horsemen, and chariots round about *Elizaus*; who were the *Angells* of our Lord, who came to defend the Prophet. In such sort; that if we will take the part of God, we shal haue a multitude of *Angells*, on our syde; one of which number is able to do more, for vs, then all the powers of hell against vs.

Therefore, so great assistance, should make vs able, to despise the diuell; and to lay all vaine feare aside; and to giue vs the courage of Lions, against him, in the vertue of Christ. Who was a meeke *Lambe*, in deliuering himselfe to death; & was a *Lion* in dis-peopling hell; ouer-

(t) An example to proue the assistance that we haue by the holy Angells.

(u) The sweet and strong power of Iesus.

comming and binding the diuells; and with his arme, defending his beloued flock. And if any man shall thinke, that I haue been to prolix in this argument; let him attribute it to the desyre I haue, that thou maiest not be one of the many, whom I haue seene; who for feare of the Diuell, haue giuen over the seruice of God.

I well know, that by this enemy, some other warres are made, euen more cruell, then the aforesayd. And I also know, that in the very extremity of tribulation, when already there is growne to be no strength in him that suffers, nor wise knowledge in him that guides the shipp, and when the infernall *Lion*, and *Beare*, meanes to swallow vp the poore sheep, it growes to be comforted; and that pitious *Dauid*, *Iesus Christ* taketh the *sheep* without harme, out of the mouth of the *Lion*; cutting in pieces him that was carrying it away. My selfe am a witnesse, of greater tribulations then I could possibly haue believed, if I had not seene them; and of the meruailous, and pitious prouidence of God, who doth not in affliction abandon them that seeke him, although it be with many frailties, and faultes. And (x) although I haue seene many of them who feared God, to haue byn grievously assaulted in these fightes, I neuer saw one that ended ill. And therefore whosoever shall find himselfe in these traunces, (although he seeme conueyed euen into the very belly of the *Whale*) let him cal, euen from thence, vpon *Iesus Christ*; and let him serue himselfe

(x) Note
this for
thy com-
fort.

himselfe of the good aduise which his *Ghostly Father* shall giue him. And let both of them haue good hope, *in that good shephard, who gaue his life for his sheep; who killeth, and quickneth; who placeth men, as it were, in hell, and draweth them out aline from thence.* For although at one tyme, he lend troubles, at another tyme he taketh them away; and that to the great aduantage of him, that suffereth the tribulation.

CHAP. XXXI.

That the first thing which we are to heare, is diuine Truth, by meanes of Faith, which is the beginning of all spirituall life; and which teacheth vs so high things, as that they exceed all humane discourse.

AL L that hitherto is sayd, hath byn to giue thee to vnderstand whom thou art not to heare; and to help thee to these directions which thou hast read. It remaineth that now I tell thee, whom thou art to heare; that so thou mayst fulfill the first word which the prophet speaketh, *Hearken O Daughter.* And know that he who deserueth to be hearkned to, is only *Truth*. But because there are many *Truths*, the hearing or knowing whereof doth make little to our purpose, I tell thee, (since heere we are to speake of the *Catholike faith*, which by vs Christians is embraced) that thou art to heare, and learne, that

(a) Note well, that when the Authour, throughout his whole discourse of Faith, doth speake of Christianity, or Christians, he meaneth only such as beleue, & professe the holy Catholike Apostolike Roman Faith; as appeareth elsewhere abundantly & especially Cap. 48.

which God speaketh in his holy Scripture, and in his *Catholike Church*. This *faith*, is the beginning of a spirituall life; and therefore (as I sayd before) it is with much reason, that we are first admonished by the prophet, of that which first it is fit for vs to do, since *S. Paul* ^(b) affirmeth, *That faith comes by hearing*.

(b) Rom.
10.

This *faith* is the first reuerence whereby the soule adoreth her creatour, believing most highly of him, as is fit to be believed of God. For although some things of God, may be arriued to by reason, which *S. Paul* ^(c) doth call *The manifest of God*, yet the Mysteries, which *faith* belieueth, cannot be reached, out-right, by reason. Therefore we say, that *faith* belieueth that which it seeth not; and doth firmly adore, that which lieth hid from reason. And this is given vs to be vnderstood, by the two *Seraphims* which couered the face of that great Lord, in the Temple which *Isaias* ^(d) saw; and so also, when *Moyse* came neere to treat with our Lord vpon the mountayne, the ^(e) Scripture sayth, *That he entered into the obscurity, or cloude, where our Lord was*. A strang thing it may seeme, that God should place his dwelling in darknes, since he is most pure and perfect light, which endureth no darknesse, as *S. Iohn* ^(f) saith. But because he is a light so very bright, and so overshining, that, as *S. Paul* ^(g) doth witnesse, *he dwelleth in light which is inaccessible*, he is sayd to dwell in ^(h) darknesse; because no eye created, eyther of man, or angell, can

(c) Rom. 1.

(d) Isa. 6.

(e) Exod.
24.

(f) 1. Iohn.
1.

(g) 1. Tim.
6.

(h) The
true rea-
son why
we cannot
arriue to
see God.

can arrive to his mysteries, by the force of reason. And (i) for this cause, in regard of such eyes, (i) Note: the light is called darknes. Not because such light is obscure, but for that it is a light which doth infinitely exceed all vnderstanding. As when we see that a wheele doth moue with extremity of speed, we vse to say that it stirreth not. And we speake in this manner, because our eyes are not able to hold pace, with so swift a motion; not because there is indeed any want of motion, but for that it doth outstrip the ability of our sight.

Not only doth our *Faith* reuerence God, by beleeuing that, which reason cannot reach; but besides, it doth professe him to be so high, that howsoeuer God be clearely seene by his owne light in heauen, there is yet no vnderstanding, either humane or Angelicall, which of him, can see all, that is to be seene. No will, no delight although they al should be ioyned in one, are able to loue him, or enioy him, as much as there is reason in him, both of loue and ioy. Only (k) God (k) God is he, that comprehendeth himself; and creatures only truly vnderstandeth God. when they haue seene, and loued, and enioyed, and praysed him, withall the powers of their hart, they do reuerence him also by knowing further, that in comparison of that which he is, and of that which remayneth to be sayd of him, and of that seruice which is his due, all that which they know of him, and which they do for him, is very little. And therefore, falling vpon their faces, they adore him vvith a profound silence;

confessing, that he only is his own perfect prayse to which they are not able to reach. And this silence, is an honour very fit for God; for it is a confession, that such prayse is due to him, as cannot be expressed by all the creatures. Of this honour,

(1) Psal.
64.

David (1) sayth, *To thee, O God, is prayse due in Sion.* In such sort, that although, in heaven,

(m) Isa. 6.

there be an incessant voyce of diuine (m) prayse, saying, *Holy, Holy, Holy, Lord God of hostes;* with other admirable prayses, which day and night they yeild to him, yet do they also confesse in silence, that our Lord is greater, then they can either expresse, or vnderstand. For (n) he mounted

(n) Psal.
17.

about the Cherubims; and he flew upon the wings of the wind; and there is none, how speedy soeuer, that must thinke to ouertake him. And all they, who shall know & see him, must be faine to say, that which the children of *Israel* sayd, when they saw bread comming from heaven *Man-hu*, which signifieth, *what is this?* Admiring, as the *Queen of Saba* did, that infinite *abyssus of light*; whereof although they shall see in heaven much more, then they heard thereof on earth, yet can they not comprehend it all. Such is the God whome vve haue; and such doth our *Fayth* teach him to be; singing that which *David* (o) sayth, *The heauen of the heauen is for our Lord;* because the secret of what he is, after the aforesayd manner, is for himself alone, since he only comprehendeth himself.

(o) Psal.
90.

C H A P. XXXII.

How agreeable to reason it is, to believe the Mysteries of our Fayth, although they exceed all humane reason.

ALTHOUGH thou hast heard, that our *Fayth* belieueth certayne things which by reason alone, cannot be arriued to, yet take heed thou do not thinke, that to believe them, is a thing, either against reason, or without reason. For as it is very ^(a) farre from him that belieueth, evidently to vnderstand that which he beleueth, ^(a) For if he could, so is it farre from the beliefe of a Christian, to be light, or to wauer in believing. For we haue not be such reasons to believe, as that we may dare to *fayth*, but *knowledg*. appeare, and giue account of our *Fayth*, before any Tribunall how exact soeuer; as ^(b) *S. Peter* ^(b) *1. Pet* doth aduise, that we Christians, should be prepared to do. This thou shalt easily vnderstand, by the similitude which heere I put. If thou shouldst heare say, that a man borne blind had suddenly recovered his sight; or that a dead man were restored to life, it is plaine that thy reason could not reach to the meanes of doing this; because it would exceed the boundes of nature; and reason doth not reach, to supernaturall things. But yet so ^(c) many, and so well conditioned witnesses, ^(c) Note this well for it iustifyeth Catholiks & giueth Protestants reason to be both more pious, and more prudent, might auow the hauing scene it; that not only it would be no leuity to believe it; but it would be

incredulity and hardnes of hart, not to beleue it. For though reason cannot reach to know, how a blind man may come to see, or a dead man return to liue; yet at least it reacheth to this, That it is reason to belieue, such, and so many witnesses. And (d) if they should dye in confirmation of that which they affirmed, there would be more reason to belieue it. And if they should worke other miracles, as great or greater then the former, in confirmation thereof; the fault of not belieuing it, would then be great, howsoever the thing which they affirmed to haue happened, were very strange and high.

(d) Ob-
serue well
these gra-
dations,
for they
are most
reasona-
ble, and
they are
all in fa-
uour of
Catholi-
ques.

Iust so art thou to vnderstand, that there is nothing which reason can lesse reach vnto, the cleare vnderstanding of that which is belieued by *Fayth*; nor is there yet, any thing so agreeable to reason, as to belieue it; and it is an extreme fault not to belieue it. It is certayne, that for the true miracles which *Moyser* wrought, the people of *Israel* belieued him, to be the messenger of God; and that he spake with God; and receaued the law at his handes, as giuen by God. And so also the *Moores*, who are a bestiall kind of people, belieued, that *Mahomet*, for a few, (and they false) miracles, which he wrought, was a messenger of God; and as from such an one, they receaued the bestiall law, which he gaue them.

Well then, do thou consider the true miracles which haue byn wrought by *Iesus Christ* our
Lord

Lord, and by his Apostles; and by other holy men in confirmation of our *faith*, from that tyme to this; and thou shalt find, that as easily thou mayst count the sandes of the sea, as the multitudes of them; and that incomparably they do exceed al the others which haue byn wrought in the world, both in quality, & quantity. Three only dead persons were raised to life, in the whol course of the old law; which continued almost two thousand yeares. And if thou consider the new law, thou shalt find, that *S. Andrew* alone, did raise at once, forty dead; that so it might be fulfilled, which our Lord sayd, *He (e) that belie-* (e) *ueth in me, shall do greater things then I.* And that 14. so, his great power may be seene; since not only, by himselfe, but in such other of his seruants, as he is pleased to worke, he can do what he will, though it be nouer so wonderfull.

I haue related to thee, that which one Apostle did at one tyme; to the end that hereby thou mayest vnderstand, the innumerable miracles which haue byn wrought, both by that Apostle, and by other, both Apostles, & Saintes, of the Christian Church. And, although in the beginning of the Church, there were so many, and so great miracles wrought for the confirmation of our faith, that the prooffe thereof is superabundant; yet (f) so great is the desire which our Lord hath of the saluation of vs all; and that we all may come to the knowledge of his *truth*; and that they who do already know it, may be com-
 (f) That true miracles are wrought to this day; and the causes, why it pleaseth God to worke them.

(g) Of miracles, which confirme the faith of Christ.

(h) I would to God, that any reasonable Protestât, would but informe himselfe well of the exact and rigorous care, which the Catholike Church doth vse, when there is question of Canonizing any Saint.

forted and confirmed therein; that his providence hath care, to renew, or refresh (s) this kind of prooffe; and to giue testimony to the *truth*, by new miracles. And so, is there hardly to be found an age, wherein some Christian or other, is not canonized for a Saint; which (h) is neuer done without sufficient prooffe of a perfect life that he hath led, and of many miracles that he hath wrought. Whereof if any man were curious, & would make search, he should find no difficulty, euen in our tymes, to meeete with miracles, amongst vs; and, in the *Indies*, both Orientall, and Occidentall, in more aboundance.

CHAP. XXXIII.

Of, how firme, and constant, and authorized witnesses, our faith hath had, who haue giuen their liues for the truth thereof.

IT is possible, that some may doubt of the truth of our witnesses, which speake, and write of the multitude of *miracles* which haue byn wrought in the Christian Church. For as they are people, who detest our *faith*; so it seemeth to them, that if these witnesses should be true, they must not fayle to confesse, that we haue much more reason to belieue our *Truth*, then they, their *Error*. But I aske, that (since they will not giue credit to our witnesses; and therefore they refuse to receyue our *faith*) why giue they credit to their

their owne witnesses, in receiuing their false be-
 liefe. Whereas (i) it is certaine, and cleere, that
 if they would take the paines to consider it, our
 witnesses do far exceed theirs, in all kind of
 weight of authority. There haue byn men, in
 the Christian Church, whose (k) life hath eui-
 dently byn so good, as to prooue, that they were
 free from all couetousnesse; from all appetite
 of honour; and from all that which flourisheth,
 and is esteemed in the world; being full of
 all vertue, and *Truth*; so farre, as to dye, rather
 then loose it. To what interest can he pretend,
 by the testimony that he giueth, who doth not
 only not pretend to any thing of this world,
 but euē that which he hath of his owne, he ca-
 steth away? What interest can mooue that man
 to be a false witness, who giueth his life vnder
 most greiuous tormentes, in confirmation of
 what he sayth? And though some vse to be draw-
 ne by force of tormentes to confesse that which
 the Iudge desires (although it be against *truth*)
 yet if ours would say that which is desired by the
 Iudge, not only should they not loose their goods,
 and life, but much more prosperous should they
 haue remayned, by the much which the Iudges
 promised, and would haue performed. But de-
 spising all this, they chose to dy, that they might
 not abandon their *faith*, or vertue, which the
 Iudge would so faine haue had them loose. So
 that they loued no temporall thing, nor feared
 they any thing that was temporall, how terrible
 soeuer.

(i) A wise
and excel-
lent confi-
deration.

(k) The
high ver-
tue, and
piety of
many
Catholike
Christians

soeuer. No exception therefore can be taken to that which such men say; and if it should seeme to any, that these proofes were sufficient to make vs hold them for good men; and that willingly they would deceaue no body, but that themselues were yet deceaued; and did so deceaue others, without knowing it; To this I answere, that in

(l) The great wisdom of many Catholike Christians who haue suffered death in confirmation of the sayth of Christ.

the *Church* there haue byn men, shedding their blood for Christ, so evidently full of (l) wisdom, that no reason can be giuen, why we should belieue of them that they were deceaued, in a matter of so great weight; and that so far, as to loose their liues for the same. For the much interest that a man hath in any thing, doth make him looke & looke againe, what it is that he ratifyeth; nor doth a man vse to lay downe his life, in confirmation of a truth, if he be not sufficiently certified thereof. And it is a thing notorious, that so

(m) Let the false martyrs of foolish John Fox be vnpartially compared with our true ones, and their basenesse, & bestiality, will soone appeare.

great wisdom hath byn found among the Christian people, as therein they exceed all other generations of men, no lesse then wise maisters, do ignorant schollers. And that there haue byn, not one, nor one hundred, but a mighty number of such persons, is a very great testimony of the truth of our *faith*; in confirmation whereof, they gaue their liues. And (m) although we read of some who also dyed in confirmation of their Errour, yet ours do incomparably exceed them, in number, vertue, and in wisdom.

C H A P. XXXIV.

That the perfect life of such as haue beliened our fayth, is a great testimony of the Truth therof; and how farre Christians haue exceeded all other Nations, in goodnesse of life.

SINCE we haue made mention of the goodnes, & vertue, which hath been found in our Christian Martyrs, it is not reason that I forbear to let thee know, how great a testimony of their *Fayth*, is the perfect life of them that belieue it. Since ^(a) God being good, and the maker of all things that are good, al reason telleth vs, that God is a friend to the good; since every one loveth another that is like himselfe; & every cause, the effect, which is produced by it. Now if he be a friend, he is to help them in their necessities, wherof the greatest of all, is the saluation of their soules. And ^(c) saued they can neuer be, without the knowledge of God; nor can they know him so as to be saued by him, if he do not discover himselfe vnto them. It therefore remaynes, that since none of these things can be denied; & if on earth there be any such knowledge of God, as by which mē may be saued, God giueth this to Christians; since amongst them, there haue byn, and are, people of the most eleuated life, and most perfect manners, that hath beene seene, in any tyme, or in any generation.

(a) Another excellent consideration, of the perfection of the life of many of them who professe the Christian Catholike Fayth.

(b) No saluation without fayth which is entirely, and precisely true.

Y

It

It seemes that the Philosphers were the flower of Nature, and the very beauty thereof; where it seemeth that she employed al her strégh towards that which concerned liuing well, in conformity of reason. But laying aside those deformed sinnes, which S. *Hierome* imputeth to the chiefe of those Philosphers; and to speake of some who appeared to carry more resemblance of vertue in them, then others did; so much do they, of the Christian Church, exceed those others, as that we haue weake, and young women amongst vs. of more vertue then they had, who were yet, amongst them, esteemed for hericall men. For who amongst them, will be able to equall the courage, and ioy, wherewith S. *Catherine*, S. *Agnes*, S. *Lucy*, S. *Agatha*, with innumerable others like to them, did offer themselves to most grieuous torments, and to death it selfe, for the loue of *Truth*, and *Vertue*. And if in the vertue of *Fortitude*, which seemeth to be so much estranged from the weakenes of that sexe, these did so farre exceed those others, as well in number, as in the greatnes of the torments, and their ioy in suffering them; how much greater will the excesse be, in *Humility*, *Charity*, and other Vertues, which are not so incompatible with their sexe? And although we now giue but these, for an example or patterne of the rest, yet thou seest the innumerable store of men, and women, who in euery particuler state, haue serued our Lord, with a perfect life, in the Christian Church

Church. Some of which haueing beene sublimed in this world, and abounding in al kind of riches, and humane prosperity; and then at the present, possessing much, and expecting to inherite great states, and kingdomes, haue despised all this; and to please God the more, haue chosen the life of the *Crosse*, in pouerty, and affliction, and in obedience, both to God and men. And all this, with so great testimony of vertue, both in the interiour and exterior, as strooke them to admiration who conuersed with them.

People there hath been in our Church, which as *S. Paul* sayth, *hath shined in the world, like lampes of heauen*; and, being compared to the rest of the world, they are found to excell them, beyond comparison; which the most obstinate person cannot deny, if he will but consider the life of a *S. Paul*, and of the other Apostles, and Apostolicall men, who haue beene in the Church. And since there hath beene so great goodnes in this Christian people, as by their workes we find to be euident; what scruple can we haue to affirme, that either there is no knowledge of God on earth, or els that these men had it, as persons who were more beloued of God, and did serue themselues better of his knowledge, and employ themselues more, vpon pleasing him that gaue it. In no sort can it be sayd, that the world is without some such knowledge of God, as is necessary for saluation. For this were to say, that the chief creatures which God made vnder heauen, and

(c) God is infinitely good.

for whose sake he created all thinges, should all be lost; for want of meanes which God might giue them to be saued. But (c) God is no such thing, as that he will shut the gate of saluation against vs; nor can it stand so with the bowells of his mercy, and goodnes, as that he can be without friends, to whome euen heere, he may do great fauours, and much more in heauen.

This prooffe of our *Fayth*, being taken from the life of Christians, was much esteemed, and recommended by the holy Apostles, in the beginning of the Catholike Church. Amongst whome S. Peter (d) sayth, *Let women be subiect to their husbands, that so if there be any who beleeeue not the word of God, euen without that word they may be gayned, by the good conuersation of their wines, beholding their holy manner of life, in the feare of God.* Wherby (e) the force of vertuous life doth well appeare, since it was able to conuert infirmes liues; which, by the preaching of the Apostles, doth (though that had beene vsed with great efficacy, and euen with working of miracles) could proue the truth of their Religion. (f) 1. Cor. 3. preach. And he sayth to the (f) *Corinthians*, *You are my letter, which is knowne and read by all.* And this he sayth, because the vertuous manner of life that they held, (by meanes of his preaching

ching, & labours) were a sufficient letter to declare who S. Paul was; and how profitable his presence was; and he sayth, *That all men did know and read this letter*, because any nation, how barbarous soeuer it be, howsoeuer it vnderstand not the language of wordes, yet (g) doth it vnderstand the language of good example, and of the vertue which it teacheth to be put in practise; and thence it is, that men grow to esteeme much, the man who hath such disciples. It is also for this, that the same Apostle sayth in another place, *That seruantes, who are Christians, should serue their Lords, and maisters, with so good a will that they might in all thinges do honour, to the doctrine of Christ our Saniour*. The meaning is, that their life was to be such, as to testify, that the Christian faith and doctrine, should be held thereby to be true. And how much this point importeth, our Lord (who knoweth all thinges) did teach vs well, when (praying to his eternall Father, and interceding with him, for Christians), he sayd these words; *I aske of thee that all they may be one thing, as thou O Father, art in me, and I in thee; that all they may be one, and the same thing in vs; that so the world may beliene, that thou hast sent me.*

(g) Good life in others, is a language which the most ignorant men alieue can vnderstand.

Certainly, (h) this is a great verity, which heere the supreme *truth* hath told vs; That if we Christians were perfect keepers of the Law which we haue (the principall commaundment whereof, is that of *charity*) we should cause such an ad-

(h) Note and liue according ly.

miration in men of the world, that see vs (we being equall vnto them, vnder the law of nature, and much superiour to them in vertue), that they would render themselves to vs, as the weak do to the strong, and as the low to the high; & they would belieue that God dwelleth in vs, by seing vs made able to do those things, to which their power doth not arriue; and they would giue glory to God, who is the maister of such seruantes. And then would it be fulfilled, that we should be *the letter of Iesus Christ*, from which all might take their lessons; and that we did set forth and commend his doctrine; and that we were a good odour to him, since we speake well of him, by occasion of the life we lead.

(i) Yea & euen the wickedest diuell in hell, must in his hart acknowledge it to be true.

(k) A wo- full thing it is to be a wicked Christian, & their damnatio will be worse then that of Infidells.

But (i) thou O Lord doest know, that although there haue byn in thy Church very many, so alwayes there are some, whose life doth shine like a great light; which euen the Infidells, (if they would) might be drawen to looke vpon, for the discouery of *Truth*, and so to saue themselves; yet (*) so doest thou also know, O Lord how many there are in thy Church (which containeth Christians both good and bad) who not only are no meanes to make infidells know, and honour thee, but rather to alienate themselves from thee; and to blind their soules more and more; and so, instead of the honour which they should giue thee, vpon the hearing the name of a *Christian*, they doe more pestilently blaspheme thee. It seemeth to their deceaued iudgement, that

that he cannot be true God, or Lord, who hath seruantes that liue so ill. But thou O Lord, hast prouided a day for thy selfe, wherein thou wilt complaine of this offence, and say, *My name is blasphemed, upon your occasion, amongst the infidells;* and to chastize him with seuerer punishment, who instead of gathering together with thee, that which was scattered, (as he ought to haue done) doth eyther scatter that which was gathered, or doth hinder it from being so. And ⁽¹⁾ then wilt thou make the whole world vnderstand well inough, that thou art good, though thou haue seruantes that be wicked. For the sinnes which they commit, displease thee. And thou doest forbid them by thy commaundmentes, and thou doest seuerely punish them.

(1) Let men be as wicked as they will, God will stil be iust & good.

CHAP. XXXV.

That the very conscience of him, that desireth to obtaine vertue, doth testify, that our Faith is true; and how the desire of leading an euill life doth both procure the loosening of Faith, and hinder the getting it.

BY how much more, the witnesse of any thing in question, is nearer to vs, and well knowne by vs; so much doth his credit increase, towards the making vs beliene, that he sayth true. And therefore, since I haue told thee, of some of the meanes which giue testimony of the truth of our
Faith;

Fayth; Hearken heere, to some others, and those not past, but present. And they againe are so neere thee, that they are in thy very hart, if thou wilt receaue them, and take particuler knowledge of them, as thou vnest to take of those thinges, which passe there. This is grounded vpon the word, which our Lord spake. *If (*)*

(a) *losh. 7.*

any man will doe the Will of my Father, he shall know whether my doctrine be of God, or no. Blessed be thou O Lord, who art so assured of the iustice of this thy cause, (that is, the *Truth* of thy doctrine) that thou leauest the sentence, which is to proceed vpon it, in the hands of whosoever will, whether he be friend or enemy; with this only condition, That he who shall make himselfe the Iudge thereof, will do the will of God; which is, but that he should be vertuous, and so be saued.

(b) Note this well, for it is a wise and most certayne truth.

(c) According to the true sense thereof, which is only taught by the holy Catholique Church.

It is (b) certaynely so, that if a man should cordially desyre to be good, both towards God, and towards himselfe, and towards his neighbours; and would seeke out the fittest doctrine that he could find for making himselfe such; if before such an one, I say, they should lay all the Lawes, and doctrines, which are in the whole world, both true, and false, (to none of which he already, carried any particuler affection, or passion, but did only ayme at the finding out of *Truth*) this man, laying aside all the rest, would take in hand the Ghospell, & doctrine of Christ, if he (c) vnderstood it; as a thing which might
addresse

addresse him better, to the end of his iust desires, then any other. And as he were practising the vertue that he aspired to, he would be making experience of the efficacy of this doctrine; & how fit it were, for all that is good for the soule; and how wel it were framed for the reliefe of our necessities; and, in how short a tyme, & with how great clarity, it did help a man to be vertuous. So that such a man comming on, by the very experience of the power of this doctrine, would confesse, as our Lord hath sayd, *That it came from God*; and he would also say, that which others sayd (when they heard Iesus Christ our Lord preaching to them) *never did man, speake so well*. And if euen they, who know not Christ by *faith*; did but heare that admirable, & charitable word, which our Lord himselve did vtter with so loud a voice, *If (d) any man be thirstie, let him come to me (d) Ioan. 7 and drinke*; and if they would come, and make triall of that delicious fullnes; and so take experience of this doctrine, with desire of being vertuous; it is certaine, that they would not remain, in their infidelity, and blindnes.

But (e) for as much as they are friendes of the world, and not of true and perfect vertue, nor do they seeke with care, the certainty of *Truth*, and the knowledge of God; they continue without hearing, & receauing it. And although they heard it, yet would it not be receaued by some; because it would be contrary to the things which they desire. And for this, our Lord sayd to the

(e) Behold heere the most true cause why Catholik Religion is no more embraced in England,

Z

Pharisees,

(f) 1. Ioan.
3.

(g) 1. Tim
6.

(h) The
case of
most Pro-
testants,
who are
intelligēt.

Pharisees, certaine wordes which I cyted once before, *How* (f) *Will you be able to belieue, since you seeke honour one of another, and seeke not the honour, which is of God alone.* And not without great waight of reason, did *S. Paul* (g) affirme, *That some had lost their faith, by giuing themselues to couetousnes.* Not that a man doth instantly loose *faith*, by committing of any sinne, except herely; but for that, a hart which is affected to thinges of the world, & disaffected from vertue; when it finds in Christian doctrine, certaine *Truthes*, which are contrary to the wicked desires of the same hart, and which condemneth, vnder so grieuous paynes, the thinges which it selfe desires to practise, it growes by little and little, to seeke other doctrine, which may not be of so bad tast in the mouth; nor keep such a barking against the ill affections & actions thereof. And (h) so the *will*, being ill inclined, is wont to be a meanes of putting blindnes vpon the *Vnderstanding*; and preuailes so farre at last, as to make a man giue ouer that *Fayth*, which cryeth out against wickednes that he may follow and belieue other doctrines, wherein he may be more at ease, and liue how he listes. And as this corrupted will, is a meanes sometymes to make him loose *Fayth*, that hath it; so is it also a meanes to detayne him, from it, that hath it not. For both these, & those, carry a fastidious kind of mislike, against perfect vertue; without alleaging in very deed any other cause, but only, That it is vnflauoury, or too highly good;

good; & so they haue also such a mislike, against the *Truth* of *Fayth*, as being contrary to that wickednes which they loue.

C H A P. XXXVI.

That the admirable change which is made in the hart of sinners, and the great fauours which our Lord doth to them, who follow him with perfect vertue, and do call upon him in their necessities, is a great testimony to the Truth of our Fayth.

IN how much better case are they, who, with desire to serue God, haue chosen to imbrace this perfectiō of vertue; though al they that serue him do enioy otherwise (if they will marke it) many testimonyes, which *Fayth* placeth in their hart. But especially do they enioy it, who serue him, with a profiting, and proceeding vertue; many whereof were yet formerly in miserable case, and made slaues to sinne; and so passionately affected to it, that their harts did seeme, even to be transformed into the same. And that with so great determination to follow wickednes, that they wold passe (as we vse to say) the very pikes, for the committing thereof. But these miserable captiues, who were so weake, in the deliuey of the selfes from so strong a tyrant, haue sometymes, by the hearing of one Sermon, other tymes, by making one confession, other tymes by some one single inspiration of God; and others by other

(1) The powerfull
grace
which
God im-
parteth, in
the holy
Catholike
Church.

meanes, which doe abound in the Catholique Church, have found within themselves, a most powerfull and mighty hand; *which putting those in captivity who lead them captive*, drew them out of the slavery of sinne, wherein they were; and made a change of their hart, so truly changed; that many tymes, in lesse space, then of a month, yea and of a weeke, they haue been seen, to haue more abhorred wickednes, then formerly they were louers of it. Saying with their harts, *I haue abhorred* (b) *sinne; I haue detested it; and I haue loued thy law*. And this they do so truly, as that they reholue not to commit a sinne, neither *for life, nor death; nor any thing created*, as *S Paul* (c) saith.

(b) Psal.
118.

(c) Rom.
8.

Who is he, that wrought this so strang, and happy change, in so short a tyme? Who drew water, out of so hard a rocke? Who raysted vp such a miserable dead man, bestowing such an excellent life vpon him? No other certainly, but the hand of God, who is so *beliened* in, and so *beloued*, as the Christian Church *belieneth* in him, and *loueth* him, by those meanes, which the Christian doctrine imbraceth, and teacheth. And if this manner of proceedinge with God, doe passe on, (as in many it doth) in such sort, as that (leaving all thinges) they imploy themselves wholly vpon attending to God, who brake their chaynes; and if they began to walke, by the solitude of a spirituall life, and by that strait way which leadeth to true life (though many tymes, they might see themselves, in so great afflictions,
and

and fierce tempestes, that (as *David* sayth) it makes such as sayle, loose their courage, and their discourse) yet by calling vpon their *Iesus*, who is the guid of their way; and at othertymes, by receiuing the comfort of the *Sacraments*; and at other tymes agayne, by hearing, or reading the word of God; or by such other meanes as are in the *Church*; they haue found themselves so wonderfully assisted, in their tribulation, as that (seeing the sea of their hart to be growne so still, vpon such a sudden) it hath made them say, with the *Apostles*, ^(d) *Who is this, to whom the sea, and the winds obey?* ^{(d) Matt. 8.} Certainly, this is the holy Sonne of God.

S. Bernard relateth, how by experience he had found many tymes, that the name of *Iesus*, being cordially called vpon, was a remedy and cure, of all the infirmities of the soule; and that which the Saint did say, was approued in him, by experience. The same hath hapned to many others, both before & after him; among whom *S. Hierome* may be one; who is worthy of all credit. He relateth, (as I haue sayd before) that seeing himselfe in tribulation of the flesh, without meeting with remedy, in any thing that he had thought vpon, & without knowing, what more to do, did find it out, by casting himselfe, at the feete of *Iesus Christ*, and by calling vpon him with deuout prayer. Whereupon his tempest receiued such a calme, that he seemed to himselfe, ^{(e) S. Hierome, in} as ^(e) if he were euen assisting among the quires *Extasis*.

(f) Note. of Angels. For (f) the fauour which God is wont to do, doth not only remooue the tribulatio that a man is in, (which may happen sometymes, by the turning of his thoughts some other way, or by such other naturall meanes as that) but it is a fauour which God doth, whereby he planteth such a disposition in the mind, as is directly contrary to that which was felt before. Now this change and perfect deliury, and that vpon such a sudden; is not in the power of any man to giue himselfe; as (g) he that shall try it, will confesse.

(g) Or els
let him
neuer
trust me.

From abroad it cometh; from God it cometh; and from such other Christian meanes it cometh; and so experience is taken, of that which S. Paul sayd, *That Christ Iesus crucified, to them that were called by God, was the strength of God; and the wisdom of God*; Because, they calling vpon him in the day of tribulation, he giueth them *light*, and *force*; that so, ouercomming all impedimentes, they may proceed in their way, and sing therein, as (h) David doth, *Great is the glory of our Lord*.

(h) Psal.
117.

(i) Psal.
55.

And so they find in themselues, that which the same Prophet (i) sayth, *In whatsoeuer day I called vpon thee, I haue knowne, that thou art my God*. For to remedy them so speedily, and so powerfully, is a great testimony, and motiue to proue to them, that God is the true God, and that he hath care of them. And here we speake not of celestial *visions*, or *reuelations*, which may rather passe amongst miracles, but only those things which are

are more ordinary; and which may be subiect to better prooffe.

C H A P. XXXVII.

Of the many, and great good things, which God worketh in the soule that followeth perfect vertue; and that this is a great prooffe, that our Fayth is true; because that, did teach vs manyes, how to obtaine those graces.

NOT only do they, who trauell diligently in the way of perfect vertue, enioy the benefit of being deliuered by Christ, from the dangers which present themselves; but moreouer, do they obtaine, and possesse such graces in their soule, as that we may say to them, and that with much truth, (a) *The Kingdom of God is within you*. Which as *S. Paul* (b) sayth; doth consist, in hauing within ones selfe, iustice, and peace, and ioy in the holy Ghost. And so these persons, are so affectioned, and such louers of that which is iust, and good, as that, if the lawes of vertue which are written in bookes, were lost; we should find them written in their hartes. Not because they haue them without (c) booke, but for that the resolute loue of their hartes, doth say the selfe same thing, which the Law sayth exteriorly. Their hart, being already so transformed into the loue of goodnesse, and to worke it with so much diligence and delight; as that to follow that, to which

(a) *Luc. 17.*

(b) *Rom. 14.*

(c) *In their memory.*

which their hart inclineth, is to follow vertue; and to fly from vice; they being made a living Law, and a kind of measure of humane actions, which euen *Aristotle* himselfe was ayming at. And from hence doth spring a certayne ioy, and contentment, so complete, as none doth know, but he that feeleth it. For as much as *Isaie* (d) sayth, *That the peace of such persons, is as a river, & as the very gulfes of the sea.* And *S. Paul* (e) sayth, *That this peace of God, doth exceed all vnderstanding.* And *S. Peter* saith, *That this ioy cannot be recounted.* A hidden *manna* it is, which is giuen to him that manfully ouercometh himselfe, and they only know it, who receiue it.

(d) *Isa.*
48.

(e) *Philip.*
4.

And from whom now, doth this so perfect vertue proceed; and this rest of mind which is the earnest-penny, and introduction to eternall felicity. Certainly it is not by meanes of the Diuell. For (f) although sometymes, the Diuell, (as we haue sayd), haue counselled some to doe some particuler good, that by meanes of those counsells, he might gaine credit to himself, whereby the better to deceiue them afterward; yet to make a man perfectly good, and a fulfiller of the law of *nature* (which cannot be denied to be good, since God is the authour of *nature* it selfe) is a worke, which neither the Diuell doth, nor can effect, who cannot giue that goodnes, which himselfe hath not.

(f) Note.

Nor yet is it the worke of man alone; for as much as to haue *vertue*, and much more to haue perfect

perfect vertue, whereby God may perfectly be served, is the gift of the Father of lights, from Whome every perfect gift descendes. And (s) the same man doth find by experience, more then once, that he is deliuered from sinne; out of which he was not able to depart; and that he is fauoured with certaine graces, which it was not in his power to compasse. Since therefore this perfect vertue, cometh neither from the Diuell; nor from the Spirit of man; it remayneth, that we conclude it to be infused by God, when (h) he is inuoked, & served as the Catholike Church doth teach. And man findeth by experience, that this vertue cometh to him, by the meanes of *Fayth*, in confirmation of the truth thereof; for out of a lye, such profit of light or knowledg could not come, for the procuring of perfect *Vertue*, and for the inuoking of God, to fauour him in the pursuite thereof.

(g) See therefore how vniustly the Catholike doctrine is charged by the Calvinists to be a doctrine of presumption;

(h) The perfection is only to be found in the holy Catholique Church.

St. Paul vseth this prooffe, when he speaketh thus to the Galatians; I desire only that you will tell me, The holy Ghost which you receaued, was it by meanes of the workes of the Law, or els by means of fayth? As if he should haue sayd, Since I, preaching Fayth to you, and not the old law; and you believing it, and disposing of your selves thereunto, by your will, did receaue the holy Ghost, why do you now returne to the old Law, since you find by experience, that without it, and by meanes of Fayth, and of penance, upon the receauing of Baptisme, you haue receaued the holy Ghost, with the graces & benefites thereof?

A a

And

And so (to proue the thing which we haue in hand) *That perfect verue*, which is obteyned by the right vie of *Fayth*, and by those other meanes which it teacheth vs, doth giue testimony, that it is true; because, towards the obtaining of so good a thing, it was a meanes, and it taught vs also, other meanes. And so these persons, who are so rich through the graces which come to them by Christ Iesus, are so adherent to him, & so enriched by him, that they haue no thought of looking for the *Messias* whom the *Iewes* expect; nor of enioying that paradise, which *Mahomet* doth entice men by. For as they despise those bestiall delights of the flesh, which *Mahomet* in his paradise doth promise; and those other transitory benefits of the earth, which the *Iewes*, by their *Messias* do expect; so they willingly take their leaue both of the one and the other; howsoever they be intreated to the contrary. And they remember how it was prophesied, that in the tyme of the *Messias*, *They* ⁽¹⁾ *should know, that our Lord, was God; by his breaking the chaynes of the yokes of*

(1) *Ezech.* 34. & 36. *men; and that God, would giue men new hartes; and*
Ierem. 31. *that he would write his Lawe, in the very bowells of*
them, that would receaue it. Now because they make very great coniectures, that they haue a part in these blessings, it is a testimony to them that Christ is come.

By these and other effects, which cannot be related, and which they haue within themselves, they are so full of ioy, and peace, and confidence,

in Iesus Christ, as that, if men should tell them of another Christ that were ^(*) *in the desert, or in the* ^(k) *Matt.* *secret closets of the house*; or that he were farre off^{14.} or neere hand; they would neuer bestow the seeking of him. For since the *true Christ* is but one and that they find the conditions of being *true*, in him, in whom they do belieue; with the same *sayth* wherby they accept the one, they reiect the rest. But ⁽¹⁾ yet I say not this, to the end thou shouldst thinke, that Christians *believe* by the only experimētal motives which they find within themselves; for they only believe through *faith*, which is infused by God, as heerafter I will shew. But this I haue only sayd, that thou mayst know the many motives, that we haue to *believe*, since we are treating of this subiect. And one of them, is, The experiments which perfect men do find in their soule; which since they are thinges that passe vp and downe in their hart, thou art not to looke for them in bookes, or in the liues of others; but in thy owne priuate conscience, by striving to attayne perfect vertue. That so, as I was saying in the beginning, thou mayst haue witnesses both neere thee, and well knowne by thee, as remayning vvithin thee; and that thou mayst fullfill what the Scripture sayth, *Drinke the water of thyne owne Cisterne*; and thou shalt see such meruailes vvrought within thy selfe; as shall take from thee, all appetite of seeking any, vvithout thy selfe.

(1) Note.

C H A P. XXXVIII.

That if the power and greatnes of the worke of Believing, be well pondered, we shall find great testimony, to proue, that it is much reason, that the understanding of man do serue God, by imbracing of Fayth.

(a) A
worthy,
& a wise
discourse.

HE (*) that had light to know, and a steedy hand to weigh, the very worke of *belieuing*, would be in no necessity of other witnesses, towards the receauing thereof; but even therein, you would find beauty to make him loue it, & reason to imbrace it. For who is he, that will not conceaue it to be wholly fit, that a creature should serue his Creatour with all his power; & withal his meanes? And so also, do all men know, that although we owe him this seruice, withall that we haue; yet specially since God is a *spirit*, the prime seruice that we are to do him, is with our *spirit*, through the liknes which it hath to God. And because in our *spirit*, there is *reason*, and there is a *will*; and that it cannot be denied, but that a man oweth God seruice by his *will*; for the same cause the seruice of the *understanding*, must not be denied. For there is no reason that man should serue God with the lesser facultyes that he hath within him, and not serue him with the cheife, which are his *understanding*, and his *will*.

(b) Note
well.

Nor yet is it reason, that (b) since the seruice

nice

vice that the *Will* doth to God, is by obeying him, the vnderstanding should remaine without obedience to God. And as the obedience of the *Will*, consisteth, in denying a mans owne *Will*, for doing of the *Will* of God; so the seruice which the *vnderstanding* is to do him, is to deny it selfe, for the believing of the *truth* of God. For if the seruice of the *vnderstanding*, did consist in concealing, or consenting to any thing, which it might be able to reach, by the only hand of *reason*; eyther it would not deserue the name of seruice, or at least but seruice of an inferiour rancke; since therein, there were no *obedience*. Or if there were any *obedience*, it would be but of the *Will*, which God might commaund to impose vpon the *vnderstanding*, that it should thinke this, or that.

But, to the end, that the seruice, and obedience of the *vnderstanding*, may be proper only to it selfe; it is necessary that it consent to somewhat which it selfe doth not *vnderstand*; and thereby, it doth truly abase, and deny it selfe; and obey, and make it selfe captiue, and do reuerence, to the supream God. Fulfilling that, which *S. Paul* ^(c) requireth, *That we must captivate our Vnderstanding, to the seruice of* ^{(c) 1. Cor. 10.} *Fayth*; which, in another place, is stiled, *The obedience of faith*. So ^(d) also, as the goodnes of God exacteth at our hands, that we *love* him; and his *liberality* requireth that we *hope* for *mercy* from ^{(d) Note this well.} him; in the same manner, doth his *truth* require, to be *believed*; since there is no lesse reason for the

one of these, then for the other. And as the *obedience* which we giue to God by our *loue*, presupposeth that we deny the *loue* of our selues; and as the *hope* we haue in him, is to worke by an independance vpon our selues; in the same manner, the *obedience* which we are to yeald to his *truth*, is performed, by a departure from our owne seeming; and a *beliefe* of what he affirmeth, with greater constancy, then if our selues did vnderstand it. For otherwise, what should one be beholding for to another, in believing that which that other sayth, not because he sayth it, but because himselfe doth so vnderstand it. But, *belieuing* beyond *vnderstanding*, deserueth prayse, as carrying difficulty with it; as one would trust without a pawne; or walke without a staffe; or loue an enemy, for Gods sake. If therefore, it be done for God, it will be true vertue, and worthy to be offered to God; and to receiue a reward at his hands. And since the *will* of a man is dedicated to God; and sanctified, by the abnegation of it selfe; the *vnderstanding* must not rest, as if it were profane, by *belieuing* it selfe, without obedience to God. Since in heauen, it is to be made happy, by the cleare vision of his face. For as S. *Augustine* sayth, the reward of *sayth*, is to *See*; so that no discourse of *reason* will permit, that the *vnderstanding* should forbear to do seruice here on earth; now the seruice, which is proper to it, is by *belieuing*.

C H A P. XXXIX.

Wherein answere is given to an obiection which some make against our Fayth; by saying, that God teacheth things, which are too high.

SOME man may say, being mooued eyther by these, or other reasons; That it is fit for a man to *believe*, that which he vnderstandeth not, because God sayth it. But that, since this may be performed by *belieuing* diuers other things, there is no cause why yet we shold believe that, which is believed by Christians. But tell me, O you blind men; what is the fault you find, in that which we Christians do believe. And if your selues know not how to say what you thinke, I will tell you what it is. The (*) articles which of the height of God are to be *believed*, do seeme so high thinges to you, that euen because they are so very high, you *believe* them not: And the low or meane things which we *believe* of the humility of God, are so very low; that euen for that very reason, you hold them not to be worthy of God, and so neither do you *believe* them. For tell me, in that highest mystery of the most holy *Trinity*, what other thing doth offend you; but that it is so incomprehensible; and that the sight of your vnderstanding, being beaten back againe vpon your selues (by the Abyss of that infinite light, and the height of such a mystery) you shut your eyes,

(a) Note, and take heed.

eyes, and with saying, *How can this be?* you forbear to believe it; whereas it were agreeable to all reason, that we should thinke most highly of the most high; and that we should ascribe to him the most high *being*, and the most excellent *being*, to which our vnderstanding could arrive. And when we shall have arrived to things very high, we must yet *believe*, that in him there are still things higher; & which do wholly exceed our capacity.

This is to honour God, and to hold him for God, and for a great one. For if our *vnderstanding* could reach to all the height of God, God would be little; and consequently he could not be God. For he could not be, vnles he were *infinite*; and the *infinite* is incomprehensible by any thing that is *finite*. And since it is better, that there be in God, a supreme *Communication*, (since supreme *Communication*, is due to a supreme *goodness*) and if this must also be, it must be, by communicating the very, true, and totall *essence* of it selfe; and so there will be in God, supreme *fecundity*, as it is fit for God; and not *sterility*, which is a thing very far from him; as he sayth, (b) by (b) *Isa. 66. I sayas; I who giue power to others that they may engender, shall I perhaps remaine barren?*

And although by making of Angells, and men, and the whole world, he communicateth many fauours to it, yet neither is this any such *fecundity*, nor a *Communication* of an infinite *Good*; because he giueth not his *essence*. But he only giueth them, the *being* and *vertue* which they haue;

nor shall God leaue to be a solitary God, notwithstanding the many creatures that accompany him, since betweene him and them, there is an infinite distance. Iust so, as *Adam* would not haue fayled to be solitary, notwithstanding the many beastes, and other creatures which were in the world, how neere soeuer they had beene to him. And, that man might not remain alone, God gaue him a companion; which might hold resemblance and equality, with him. So God is not solitary; but in the vnity of *Essence*, there are three persons. Nor is he couetous, or barren, since there is a *communication* of an infinite *Deity*. Neither must thou forbear to belieue that so it is, although thou know not how it commeth to be so; since even because it is so high, it carryeth a kind of trace, or sent, to be a thing of God. And because it is better to be so, then not; even for this very reason, it is a thing which it is fit for God to haue; and that so we should belieue it, since of God, we are to thinke, according to the greatnes of God; that is, the highest that possibly we can imagine.

CHAP. XL.

*Wherein answer is made to the Who object against the
receiving of our Faith, that it teacheth meane, and
low things of God; and how in these meane things
which God teacheth, most high glory is contayned.*

NEITHER yet, is there any reason to stumble at the humility, which the most high God

God took vpon him; abasing himselfe to become man, to liue in pouerety, and to dye vpon a *Crosse*. For these workes are not only not to be sayd vnworthy of God, but they are most worthy, if they be well vnderstood. Indeed, if he had abased himselfe because he could not chuse; or if, by that abasement, he had lost the height which he had before; or if he had been moued to it, by any interest of his own; there might haue byn some suspicion of such an abasement. But neither did he leaue to be what he was, by taking that which he was not; nor came he from heauen to earth, by any constraint; nor was he induced by regard of profit; since God cannot increase in being rich: But ^(a) he was moued to it, by his owne only goodnes; and by the loue, which he bare to men; and the desire which he had, to recouer them by such meanes, as might be, of most glory to himselfe, and of most aduantage to vs.

(a) Note
this well
discourse,
and learne
to loue
God greatly,
by it.

And such was the meanes he tookē, by making himselfe man, and dying vpon a *Crosse*. For there is not a greater signe of loue, then that a man should dy for his friends. Which loue so excellent, did not spring from any desert of theirs, but from his owne excellent goodnes. So that his lownesse, and his death, do not argue, in him, any want of power or goodnesse: For as much as he being omnipotent, and wholly wise, might haue giuen vs remedy by many meanes besides this; but it argueth in him, an immense excelsse of loue, and goodnes; and this so much the more,

as God who loueth, and suffereth this, is the greater; and as that which he suffered was more grievous, and painefull; and they for whome he suffered, were the more vnworthy, and base. And since in louing such persons, his excellent goodnesse is manifested; this worke is to be called a great height, since in spirituall things, *high*, and *good*, are all one; and when it is the more *good*, so much the more great, and *high* it is.

And since the greatest honour which we can do any man, is to hold him for *good*, more then for being *valiant*, or *wise* (for as much as no man, who is sensible of honour, doth not so desire it) it is euident, that since these workes, do manifest his *goodnes* and *loue*, more then all the rest; they giue him consequently, more *honour*; and they giue it better, then all the rest. And (b) if in the opinion of ignorant persons, the abasement which God hath made of himselfe, take honour from his dignity, and *height*; it ought in the iudgment of wise men, to extoll the honour of his *goodnes*, and consequently of his *height* and *greatnes*; and so he looleth neither the one, nor the other.

(b) In true account, nothing doth so exalt Christ our Lord as his abasement.

And not only, doth his *goodnes* shine in these workes, more then others, but so also doth his *wisedome* and *power*, & other his most wonderfull attributes, appeare therein. For amongst all the workes which God hath wrought, or is to work, there is none equall, in being meruailous; nor is there to be found so great a miracle, as that God,

(c) Since
the Crea-
tion of
the world.

(d) An
excellent
discourse.

(e) Is. 53.
23.

should make him selfe man; and suffer after ward
for man. And whosoever belieueth not this,
doth his best, to take from God, the greatest ho-
nour he hath; and greater then if he should take
the honour that is due to him, for all the other
workes which he hath made, or is to make in ^(c)
Tyme. Consider well of this, and thou shalt dis-
cerne how the omnipotency, and wisdom of
God, doth shine in making two so different ex-
tremes, to meet in one, as are *God* and *man*, in the
vnity of one person. And note, that his power is
more declared, in combatting and conquering
our sinnes, and death, by the armes of our weak-
nes; then if he had ouercome them with the wea-
pons of his owne omnipotency, as we sayd be-
fore, whylest we were speaking of despaire.
And ^(d) consider, that when God continued in
his greatnesse, he had but a small people that
serued him, and the same went also dayly from
him, to adore strange Gods; and even when
it did not so, it serued him yet with much wea-
kenes. But when God abased himselfe, so far
as to be man, and to dy for him; it made such
deep impression, vpon the minds of men, as that
they, who were high, did abase themselues; and
the weake, became strong; & the wicked good;
and finally there grew so great a change ouer
the world, as well in the destruction of idolatry,
as in the renouation of life and manners; that
the accomplishment of the word, which our
Lord spake, was plainly scene, ^(e) *When I shall be
exalted*

exalted from the earth, and placed on the Crosse, I will draw all things to my selfe. And so it appeares, that he obteyned that victory over the hartes of men, by basenesse, weakenes, tormentes, and death; which he obteyned not, whylest he remained in the height of his Maiesty. And thus was that fullfilled, which S. Paul (1) sayth, *The weaknes of God, is more the strength of men.* And (1) 1. Cor. so it also appeareth, that God doth not only gaine the honour of goodnesse, but of wisdom & power also, by taking vpon him our basenesse, and by working that thereby, which he wrought not by his greatnes.

For this it is, that S. Paul (2) sayth, *That he (2) Rom. is not ashamed to preach the Ghospell, since it is the vertue of God, for the saving of men.* For although this humanity, hunger, dishonour, torment, & death, be truly affirmed of God, yet there is no cause for a Christian to be ashamed thereof; since by meanes of these thinges, God obtained the conquest, over other thinges, that were so mighty, as are sinne and death; and procured that man might obtayne the grace of God, and his Kingdome, which are the greatest thinges, that could arriue to man. Hereby God gained more honour, then by hauing created heauen, and earth, and all that is therein. And therefore this worke, is, for the eminency, and excellency of it, called *the work of God*; as our Lord sayd, *This is my foode, to do the will of my Father, in my finishing his worke, which is the redemption of men.* Not, but that God hath wrought

wrought other workes; but because the *Incarnation*, and *redemption* which follow hereupon, is the greatest worke of them all; and that which he prizeth most, as the thing whereby he receiveth most honour.

(h) The
same ex-
cellent
discourse
continu-
ed.

For ^(h) although to have scourged Egypt, for the love of his people; and to have drawne it out from thence, & to have conducted it through the desert, did give honour to God, as *Isaiah* saith; yet already thou canst not chuse but see, which is the more high and heroicall act of love, for God to whip his enemies, for the love of his people; or to suffer himselfe to be scourged in his owne flesh, for the love both of his domestiques, and of strangers, and both of his friends, and of his enemies. One thing it is, for God to carry his children through the desert, *like an eagle that would teach his yong ones how to fly*; taking them vp vpon his shoulders, when they are weary, that so they might vnweary themselves, whylest yet God groweth not weary thereby; and another thing it is, to overloade his owne shoulders with a heavy *Crosse*, (which did even flea them of their skin) together with all the sinnes of the whole world, which like the beame of a wyne-presse, did streine him so far, as to deprive him of life vpon the same *Crosse*; and this, to the end that men might be out of paine.

Who is he that will not discern, that this was a most excellent heroicall act of love, the like whereof was neuer scene; which gaue more
honour

honour to God, then all that was past. That other, was, to him, but a common thing; and there was no need of so great loue, for the doing of it. But this later, was a busines that would haue byn imbraced by few; and hardly wil there be found a man vpon earth, who would suffer himself to be publikely whipped, or put to death, for any good man, or any frend. And yet, if such a man could be found, there would still be no comparisen to be made, betweene that, and the much that our Lord did loue, and suffer for vs. For he hath no equal. Nor is it to be greatly meruailed at, if a Lion carry himselfe like a Lion; but that a Lion, should be content to suffer like a Lambe; and that the only cause therof, should be his loue; this is a busines of a strang extent, and worthy of eternall honour.

And since in former tymes, they sayd, *Let⁽ⁱ⁾ vs sing vnto our Lord, for he hath byn magnified, in a glorious manner;* Let vs also say, with a most profound gratitude, *Let vs sing vnto our Lord, who hath byn magnified, in a most humble manner.* For as much, as formerly, God did neither abase himselfe, nor take paines in the ease which he gaue vs; nor, although he imparted riches, did he impouerish himselfe; but here he impouerished himselfe, he did sweat; yea he abased himselfe to death; and death of the *Crosse*; to raise his seruantes from sinne, and to conduct them to heauen; and he prenailed in his enterprize; and that which *Isaias* ^(k) sayd, was fulfilled, that in-
(i) Exod.
15.
(k) Isa. 55.
steed

Heed of the little shrubbe, there should grow the Firre-tree; and instead of the nestle, there should grow the myrtle. And that our Lord should be renowned, by an eternall token, which shall neuer be taken away. For the honour which God did gayne, in placing of of this signe, which is the Crosse, and to dy thereon; and to make men good of bad; shall last for euer, and there shall none be able to ouerthrow it.

C H A P. XLI.

That not only the glory of our Lord doth shine in the humble thinges, of God, which our Faith teacheth, but also our owne great profit, our strength, and vertue.

(a) He still
prosecu-
teth the
same ex-
cellēt dis-
course in
an excel-
lent man-
ner.

NOT (*) only doth the honour of God, shine after an excellent manner, in the workes of his *humanity*, and *humility*; but from thence also, doth result the great profit, and glory of man; whome nothing doth so much exalte, as that God, hath put himselfe into Brotherhood with him. Nor is there any thing, which doth so much strengthen his hart, against the swooning afflictions which sinne causeth in it; as to see, that God died, for the remedy thereof; and that he gaue himselfe to man, as his owne. Nor is there any thing, which can so mooue him to loue God, as to see himselfe beloued by him, euen to the death; nor to make a man despise prosperity, or
suffer

Full of spirituell Jewells.

201

suffer aduersity, nor to humble himselfe to God, and to his Neighbour; nor indeed to any good thing, be it great or smal, as to see God abased, & humaned, & that he was pleased, to passe through these thinges; giuing vs commandements to performe; examples to behold; and strength to go through. And since this way of remedying our humility, and basenes, turneth more to the glory of God, and to the good of men; it is a signe, that this is a worke of God; since in that which God worketh, he pretendeth the manifestation of his owne glory, and mans good. And therefore he that either denyeth this worke, or hindreth it, is an enemy of God, and of all mankind. Since thereby he will depriue God of the greatest honour, which, by his workes, can come to him; and man of the greatest glory and benefit, that can be imagined. And since he declareth himself, as an enemy both to God and man, it is but reason, that he be punished, and that with eternall death in hell. And the answer that he will be able to giue, when God shall aske him this question, *Why (b) didst thou not beliene those high things of me?* must be this, *Because, O Lord, they seemed so high to me, that I did not thinke thou hadst been so high.* And being asked, why he did not beliene those mysteryes of his *humanity* and *humility*, since they were the testimonyes of his *goodnes* & of his *loue*, he must answer, *That he did not thinke the loue, and goodnes of our Lord, to haue beene so great, that he could find in his hart, to do, and suffer so much*

(b) Read
this with
great at-
tention.

much for the loue of men. So that he stumpleth both vpon the *high*, and vpon the *low*. And the roote of all, is, because he thinketh basely of God. And that he tooke his *height*, and his *goodnes* to be a limited kind of thing. Which root, and that which proceeds thereof, shall iustly burne in the fire of hell, as being iniurious to the most high God, whom it doth diminish, and confine, with, in a certaine narrow compasse.

How much better answere shall he make, who sayth, *I belieued, O Lord, of thy highnesse, and of thy goodnes, all that possibly I could; because I held thee O Lord, to be infinite in all things. And let it not please thee, that thy workes should seeme ill to me, because they contayne an excesse of goodnes and loue towards me; as it doth to the infidelity of some, who find no other fault in thee, but that thou art so very good, and so amorous to mankind. It being indeed, but reason, that for this goodnes, we should comera thee, and should take thee for our God, since euery one, O Lord, had rather, that thou shouldest be a louing Father, and a pardoner, then a seuerer indge, who would make men tremble, by chastizing them in rigorous manner. And if the fashion of Gods treating with mankind, and of redressing our miseries, were put into the hand euen of a man, he could chuse no other then that which God chose, as most honourable to himselfe, most vsfull to vs, and full of all happy sweetnes.*

CHAP.

C H A P. XLII.

Wherein it is proued, that the Truth of our Fayth is infallible, as well in respect of them that haue preached it, as of them who haue receaued it; and of the manner how it was receaued.

LET vs adde to that which hath been sayd, how (*) this *Fayth*, and beliefe was receaued in the world; not by force of armes; nor by fauour of men; nor by humane wisdom; but that the *Truth* of God, fought single, by meanes of a few Fisher men, without knowledge, or countenance, against Emperours, and against Priests, and against the whole wisdom of mankind. And it proued to be victorious; by making them quit their old, and false, beliefe; and by inducing them to entertayne a *Truth*, which was so superiour to reason, and that to be so cordially imbraced. For to giue so firme credit to thinges so high, is a great wonder of God; as also it is, that the same men, who first did murder those that believed, should suffer themselves afterward to be murdered, for the *Truth* of the same thinges; and that, with greater strength, and loue, then formerly they disbelieved them; and then they persecuted others. And withall, there was a law preached to them, & most pure commandments giuen them, so much against the haire of the inclination of their harts; as that they could not

(a) This consideration alone may suffice to proue the vndoubted diuinity of Christ our Lord.

thinke of things, which carryed greater contradiction to one another, then the law of the Ghospel, & the disposition which man hath to sinne; as S. Paul sayth; *The law is spirituall, but I am carnal, sold vnder sinne.* And notwithstanding al this the same law was receaued, & by the same vertue of *Christ Iesus*, their harts, and their workes, were so renewed towards the accomplishing thereof, as that it did euidently appeare, that he who formerly had created men in their naturall being, was the same who by his vertue, did renew them.

(b) A wife
and worthy
contemplation.

And (b) if this should haue beene preached amongst the bestiall people of *Arabia*, where *Mahomet* did preach his lyes; or amongst men like to them, who were as easy to be deceiued, as they vse to be who seeke, and who carry lies, some suspicion might be had of such *beliefe*. But what shall we say; This *Truth* was preached in *Iewry*, where the knowledge of God, and his scriptures were; in *Greece*, where was the top of humane wisdom; and in *Rome*, where was the Empire, and gouernment of the world. And in all these places, though it were persecuted, yet in the end it was *belieued*; and the triumphant title of the *Crosse* was verified, being written in *Hebrew*, *Greeke*, and *Latin*; whereby it was giuen to be vnderstood, that in those tongues, which were the principall of the world, *Christ* was to be confessed, for King.

If therefore such as they, belieued, vpon sufficient motives, it is reason that we follow them;
and

and if there were any want of humane motives, it is playne that they were led to it by light from God, for as much as, being people so aduised, and so affected, to their owne ancient beliefe; & so strong in power of armes, such a deep plant of *Faith* could not haue byn so low rooted, in a people so contrary to this *Truth*; if the powerfull hand of God had not cooperated therewith.

S. *Augustine* obseruing this, sayth, *That he, who seeing that the world belieueth, will not yet be- lieue: or demaundes new miracles, for that purpose; he himselfe is a prodigious, and fearfull miracle; since he refuseth to follow, where so many, so noble, and so wise men, haue gone before; and which they haue im- braced with so great constancy.* Most iust cause haue we to do this, who by the grace of God are Christians. For as much as since the world was a world, it neuer had, appearing in it, a man of such doctrine, and of so heroicall vertue, and of so wonderfull, and miraculous works, as *Christ Iesus*, our Lord; who preached himself to be true God; and (c) did prooue it, by diuine scripture; and by a multitude of mriacles; and by the testi- mony of *S. Iohn Baptist*, who was a witnesse auowed by all. And the same hath also byn prea- ched since, and proued by a multitude of mira- cles, in the Christian Church. And there hath neuer appeared any *Fayth*, which doth so honour God as this of his; nor any law which doth so teach men how to serue him, as doth the ghospel; which if a man could well vnderstand, no other

(c) Plaine proofes of the Diuinity of Christ our Lord, and the nobility and sanctity of the Catholique fayth.

motiue would be needfull, for the making of a
 man belieue. Neither haue there byn seene in the
 world, men of so great sanctity, as they of the
 Christian common weath; nor haue there byn
 euer preached, so great and so high rewards, for
 them that follow vertue; nor so horrible threatens
 against men of vice; in testimony, that our God
 is a great friend to goodnesse, and an enemy of
 wickednes. Nor haue there byn wrought in the
 whole world, so many, and so great miracles, in
 confirmation of any opinion, as in confirmation
 of this *Fayth*. Which if it were not true, it would
 be very iniurious to the honour of the true God;
 since it ascribed an equality, and vnity of es-
 sence, with God himselte, to a man. Nor would
 he haue suffered it to continue such a number of
 yeares; nor would he so seuerely haue punished
 the people of the *Iewes*, for hauing crucified
 such a man; nor would he haue wrought so ma-
 ny, and so great miracles in confirmation of this
 beliefe. So that we may with reason say to God,
 as *Richardus* doth; *If we be deceaued, in that which*
we beliene, God hath deceaued vs. For as much as
 this *Truth* hath, of it selfe, so much cleere eu-
 dence; and such effects haue followed, and such
 miracles haue byn wrought, in confirmation
 thereof; that other then God, could not worke
 them. But as God is far from being a deceauer, so
 in this, are we far from being deceaued. Glory
 be to God for euer.

C H A P. XLIII.

That such is the greatnesse of our Fayth, that none of the aforesayd motives, nor any other, that can be deliuered, are sufficient to make a man belieue with this diuine Fayth; vnles our Lord doe incline a man to belieue by particuler fauour.

HITHERTO, thou hast heard some of the reasons, which may incline a man to find, that the Catholike *Fayth* is true, & to satisfy any man, that should charge vs, as if we were light in *belieuing*, since we haue more motives, then any Nation of the world. But with all this, assure thy selfe, that so great is the height of the Christian *Fayth*, that although a man should haue, both these and other motives, which might be thought of; and although amongst the rest, he should haue also this other, to see miracles wrought in confirmation of the *Fayth*, with his owne eyes of flesh; yet (a) such a man shall not be able, by his owne strength, to belieue, as a Christian must, and as God commandeth him to belieue. For, the teaching hereof, dependeth vpon an interior Maister; infusing *Fayth* into the understanding; whereby a man is taught, and fortified towards this beliefe, as Christ sayth, *That it is written in the* (b) *Prophets, That* (c) *all shalbe taught by God.* And the same Lord, which S Peter had

(a) Faith is the gift of God alone.

(b) Isa. 54.

(c) Ioan. 6.

con-

confessed for the true sonne of God, and for the *Messias* promised in the law, gaue him to vnderstand, that he was not to thanke himselfe, but to acknowledge that *Fayth* and confession, as the guilt of God; and he sayd, *Blessed (d) art thou, Simon the sonne of Ionas; for flesh and bloud hath not reuealed these thinges to thee, but my Father which is in heauen* And in another place, he sayth, *All (e) they who heare, and learne of my Father, come to me.*

(d) Mat.
16.

(e) Ioan. 6.

A soueraigne Schoole is this, where God the Father, is he that teacheth; and the doctrine which is taught, is the *Fayth* of Iesus Christ his sonne; and in that, we are to walke, by the paces of *Fayth*, and *Loue*. This *Fayth* must not wholly rest, vpon whatsoever motiues or reasons that may be brought; for whosoever belieueth only vpon them, doth not belieue in such sort, as that his vnderstanding is so perswaded, as to admit no place for doubt, or scruple. But the faith which God infuseth, doth rest vpon the diuine *Truth*; and maketh one belieue more firmly, then if he saw it with his very eyes, and touched it with his very hands, and with greater certainty, then, That *four*e are more, then *three*, or the like, which the *vnderstanding*, seeth things with so great clarity, as to haue no difficulty therein, nor ability to doubt thereof, though it would. Then doth a man say, to all the motiues which induced him to belieue, as they of *Samaris*, sayd to that *Samaritan* woman.

No longer now doe we belieue, for that which thou saydſt; for our ſelues haue ſeene, and known that this is the Sauour of the World. But ^(f) although ^(f) Note: they ſay we haue knowne; yet do not thou vnderſtād, that they who *belieue*, haue that kind of clarity of euidence, which the *Philosophers* call *Science*. For (as before hath been expreſſed) neither can the *vnderſtanding* arriue, by the reaſon thereof, to haue clarity in thinges of *Fayth*; nor can *fayth* haue euidence; for ſo it ſhould not be *fayth*; nor would there be any merit in it. It is true, that *fayth*, is ſayd to be a kind of *ſight*; and that it is in the vnderſtanding; but becauſe it is not, with this clarity of euidence, S. Paul ſayth, *That we now ſee as by a glaſſe, but heereafter, we ſhall ſee, in beauen, face to face*. But the *Samaritans* ſay, *that they know Chriſt to be the Sauour of the World*, to giue vs to vnderſtād, That they *belieue* it with ſo great firmenes, as that which they do moſt clearly know; yea and much more then ſo. For (according to what we haue ſayd) he that imbraceth the *fayth*, being infuſed by God, *belieneth* it becauſe it is affirmed by the *Truth* of God. And ^(g) ^(g) The now becauſe this *Truth*, is infinit, and more cer- reason of taine then all other *Truths* (ſince by the partici- the infalli- bility of tion thereof, all other thinges receaue their *Fayth*, & the great extent thereof, ſtrength of truth) ſuch a *beliuer* is ſo aſſured, that he cannot be deceaued in what he *belieneth*, as he is ſure that God cannot faile to be true; which certainty, is the greateſt of all others whatſoeuer. And this maketh a man remayne ſo full of ſatisfaction,

factiō, in this kind, that there passeth not so much as a thought in his mind, against this *sayth*; or if any passe, it passeth on so quickly, as that it putteth him to little paine. And if he be combatted by scruples, or vayne thoughtes, yet is he full of repose, and quietnes in the interiour part of his vnderstanding; for his *beliefe* is built vpon fine and firme stone, which is *Truth* it selfe, which he belieueth for the very *Truth*, and not vpon other motives. Therefore can neither winds, nor waters, nor riuers, driue it downe. And if thou meruaile, that in the *vnderstanding* of a man, who is so various, and changeable in his opinions, & who with so little firmenesse doth settle himselfe vpon the ground of reason, there is yet in him so great a certainty, and such a settled & firme constancy, that neither by meanes of argument, or torment, or example of others that loose their *sayth*; nor for any thing, either high, or low, he can be made to stirre from his *beliefe*, I say that euen this may make thee know; That this busines, and this building, is no effect of our force, which cannot reach so farre.

A giift of God it is, as *S. Paul* sayth, which can neither be inherited, nor merited, nor purchased by humane strength; *that no man may glory to haue it, of himselfe*; but let them be faythfull, in knowing that it is the fauour of God; and giuen vs for his Sonne, Christ Iesus sake; as *S. Peter* sayth, *You were made faythfull by him*. Do not therefore meruaile, that vpon the miserable sand of
mans

mans *understanding*, so firme a building is erected; For our Lord affirmeth thus, *It is the worke of God, that you believe in him, whome he hath sent*. So that as God conducteth man to a supernaturall end, which is to see him clearely in heauen; so was he not content, that man should *believe* in him, as meereley a man, by the force of motiues, miracles, and other reasons. But raising him vp, aboue himselfe, and giuing him supernaturall force wherewith to *believe*, not with doubt, & scruple, as a meere man would do; but with certainty, & security, as becommeth the Mysteries of God. And heereby we vnderstand, *That no man can call upon Christ Iesus, but in the Holy Ghost*. For although it be not necessary, that for *belieuing*, a man must be in state of grace, (as heereafter I will shew) yet can it not be done without the inspiration of the Holy Ghost; For there, S. Paul the Apostle, is speaking of such workes of graces as these, which the Deuines expresse, to be giuen *gratis*.

(h) Do not willfully mistake the Authour; for whensoever he nameth the Christian sayth he meaneth the Catholike Roman, as he sheweth plainly, & plentifully by this booke.

This is that *Fayth*, which inclineth the vnderstanding to believe supreme *Truth*, in that which the (h) *Catholike sayth* affirmeth; as the will is inclined by loue to loue supreme goodnes. And as the Mariners *needle*, is carryed by force of the *North*, to turn straight towards the *north*; so doth God moue the *understanding* by that *Fayth*, which he infuseth, to go towards him, by giuing a kind of credit, which is (i) firme, quiet, and full of satisfaction. And when this *Fayth* is perfect; it car-

(i) A true description of true *Fayth*, which sheweth how noble and sublime a thing it is.

ryeth in her company, a certaine light, whereby, although it seeth not what it belieueth, yet seeth it, how fit it is, to belieue the mysteriyes of God; And not only doth it feele no paine in belieuing; but much delight; as perfect vertue vseth to do, which operateth with facility, constancy, and pleasure.

This is that *Fayth*, which for much reason is to be prized and honoured; since by it we honour God, as *S. Paul* sayth, that *Abraham* did; giuing to God the honour of being so mighty, as that he can do whatsoeuer he sayth. This is that *fayth*, which God hath erected in our soule, as it were a Tower; to the end that mounting vp by it, we may see (though it be, but as in a glasse) that which is in heauen, and in hell, and that which happened in the beginning of the world, and that which is to happen in the end. And though a thing may be neuer so hidden, yet can it not lye hidden from the eyes of *fayth*; as is plaine in the case of the *good thiefe*; who seeing so much contempt, and exteriour basenes, vpon the person of Christ crucified; did enter yet, by his *fayth*, into that which was most retyred; and he knew him for the Lord of heauen; and confessed him for such, with great humility, and constancy.

By^(k) this *Fayth*, we *believe* that to be the scripture, and word of God, which the Church declareth to vs to be such. And though it be spoken by the mouth of men, we yet do imbrace it for the word of God. And therefore we do no lesse believe

(k) Note this; and reuerence the church of Christ, which hath power to declare which are the Scriptures which are to be believed by vs.

believe, that *Euangelist*, or *Prophet* who wrote that which he did not see, then him that wrote what he saw. For our *Fayth*, doth not cast her eye, vpon humane testimony, which resteth vpon meanes that are humane; but vpon this, That God inspireth such an *Euangelist*, or *Prophet*, to write the *Truth*; and that God assisted him, that so he might not be deceyued, in what he wrote.

Certayne it is, that although *S. Peter*, with his owne eares, did heare that voyce of the Father, which he sounded forth in Mount *Thabor*; *This is my Wellbeloued sonne*; and who with his owne eyes saw Christ *Iesus*, shine as brightly as the sunne; yet if we should consider him, but as a man, giuing testimony of what he saw, and heard; more firmnesse, and certainty, hath the Scripture or speech of the Prophets, who gaue testimony of Christ *Iesus* to be the sonne of God; although they neither saw, nor heard him euer with their corporall eyes and eares; then that, which *S. Peter* sayd, by what he had both heard, and seene.

But (1) since the letter of *S. Peter*; where-
 in this is written, is declared by the *Church*,
 to be diuine Scripture, and so by consequence,
 that whatsoeuer he sayth therein, is the word
 of God; it is certaine that God assisted him in
 saying it; and assisted him so as that he might
 not be deceiued, in what he eyther heard, or
 saw, vpon Mount *Thabor*; nor in that which he
 wrote, when he recounted what had passed
 there.

there. And thus the word of the *Prophets* is not more firme or certayne, because he, or they did vtter them; but because they spake, by the instinct of the same holy Ghost, who is *Truth* it selfe.

This *habitnall fayth*, God infuseth into the soules of children when they are baptized; and into persons of discretion who want it, he infuseth, both *habitnall fayth*, and *actuall*; when they dispose themselues to receiue it. *For he desireth that all should be saued, and come to the knowledge of this Truth*; since without it, God cannot be pleased, nor man be saued. He faileth not to giue it to euery one, if there be no fault in him.

C H A P. XLIV.

That we must giue our Lord great thanks, for the giift of Fayth; and that we must vse it, to the end for which it was giuen; in such sort, as that we attribute not that to it which it hath not; and what both the one, and the other is.

IT is much reason, O thou Child of Christ, that all we who are Christians, be most cordially thankfull to our Lord, who, out of his grace, bestowed this benefit of *Fayth* vpon vs, whereby we might be gratefull to him. Nor must we suffer a day to passe, without confessing this *Fayth*; at the least in the morning, and euening;
and

and without giuing him particuler thankes for this benefit. We must procure to conserue it in great sincerity, and purity, as a thing which importeth vs much; considering to what end it was giuen vs; both that we might not faile to vse it for that which it is, & that we attribute not that to it, which it hath not.

It is giuen vs, to the end that we may *believe*, that which God commaundeth vs to *believe*; and that it may be a light of knowledge, which may help to mooue our will, towards the louing of God, and the keeping of his commandments, whereby a man may be saued. But if any one will attribute to this *Fayth*, that by it

(a) alone, we ariue to haue iustice, and pardon of our sinnes; he shall fall into a (b) grieuous error; as they haue done who did affirme it, because, as already hath byn sayd by the authority of *S. Paul*, *No man can say, that Iesus is our Lord, but by inspiration of the holy ghost*. Whereby it is to be vnderstood, that the same inspiration is requisite to believe all the other mysteries of our *Fayth*. And we know that our Lord sayd to some of them who heard him, *why do you call me Lord, Lord; and do not the things that I commaund you*. Now since they could so much as call *Iesus, Lord*, but by *fayth* inspired, as *S. Paul* sayth; & yet, not doing that, which our Lord commaunded, they were not in state of grace; it followeth cleerely, that a man may haue *Fayth* without grace, which *S. Paul* affirmeth also in another place, where he

(a) A grieuous error it is to hold alone will saue our soules.

(b) Note this discourse very wel, for it doth much import.

sayth,

sayth, *That if a man should haue the giste of speaking tongues, and should comprehend, and possesse all knowledge, and prophesie, and haue all fayth, so farre as that he could remooue mountaynes from one place to another, and yet should be without charity, all this were nothing.* And since it is certayne, that the giste of tongues, (with the rest, which is there recounted) is compatible vvith mortall sinne, it stands not vvith reason that men should make it impossible, for *fayth* to be without *charity*; though it be true, that *charity* cannot be without *fayth*. They are the words of the diuine scripture, *That iustice is giuen by fayth*; but that it should be giuen by *fayth* alone, is an inuention of men; & a very ignorant, and peruerse error. Whereof our Lord did warne vs, when he sayd to *S. Mary Magdalen*, *That many sinnes were forgiven her, because she loued much.* Which words are as cleare, to shew that *loue* is requisite, as there are any in the whol scripture, to shew the necessity of *fayth*. And that not only there must be *loue* in the iustification of a sinner; but because *loue* is a disposition towards the obtaining of pardon, as *fayth* is, they both must go hand in hand; and of both did our Lord make mention, in the conuersion of *S. Mary Magdalen*. For, at the end of the discourse, he sayd; *Thy fayth hath saued thee, go in peace.* Nor in that which our Lord sayd before, *That many sinnes were forgiven her, because she loued much*, would he say that it was, because she beliened much, (giuing the effect, the name of the cause)

cause) since it is evident, that our Lord hauing asked, *Which of these two debtors did loue him most who released the debt*, it was answered, *He to whom she more was released (and not he to whom she lesse)* he was to haue concluded his discourse, with speaking of *loue*, and not of *Fayth*. And if liberty may be taken, for a man to say, that he called *Fayth, Loue*; (tearing the effect, by the name of his *cause*) let vs also take liberty to say, that in those places of the Scripture, where it is affirmed, *That man is iustified by Fayth*, *Loue* is to be vnderstood, by the name of *Fayth*, by considering in the cause, the effect.

In plaine manner did our Lord speake heer (vnles a man be disposed to hoodwincke himself, in so faire a light) and he called *fayth* and *loue*, by their owne names, and both of them are requisite to *iustification*, as we haue sayd already. And our Lord did settle the same coniunction, when he sayd after ward to his disciples, *The (c) Father (c) Ioan & himselfe loueth you, because you haue loued me, and haue beliened that I issued from him*. And since *Fayth* & *loue*, are both requisite to a man, without doubt he will haue grieve for his sinnes, as hauing grievously offended God, whome he *loueth* above all things; as it is plaine, by the example of *S. Mary Magdalen*, and of other sinners who were converted to God.

(d) If this be well considered, it will ouerthrow the fancies, which the Calvinists haue, concerning

Now (a) because both these thinges are requisite (and others also which flow from them) towards the obtaining of *Iustice*; therefore doth *Fayth*.

E c

the

the holy *Scripture*, sometymes name *Fayth*, and sometymes *Loue*, & sometymes sorrow & griefe; of *Repentance*; and sometymes *The humble prayer of the penitent*, who sayth, *Lord haue mercy vpon me a sinner*; and sometymes the *knowledge* of the sinne it selfe. *I haue sinned, O Lord*, sayd *Dauid*; & instantly he heard the word of pardon, in the name of God. But yet he, who should be induced by this, to say that sinne is pardoned, by a mans only knowledge of the sinne; should fall into no small errour; since *Cain*, and *Iudas*, and *Saul*, and many others did know their sinne, and yet came not to obtayne pardon of it. And so farre, without all ground, is it for them to say, That by only *Fayth* it is obtayned, in respect that the *Scripture* doth in some places make mentiō of *Fayth* alone; as it is that, for the same reason, we might also exclude *fayth* out of this businesse; as being vn-necessary, because, in other places, the *Scripture* sayth, *That sinnes are forgiven by penance*, & other meanes, without making any mention at all of *Fayth*.

(e) The doctrine of the Catholike Church, concerning this point.

But (e) the truth of Catholike doctrine is this, That both the one, and the others, are requisite; as dispositions, towards the obtrayning of pardon and grace. And if any man shall reflect vpon this, That *Fayth* is named many tymes, by way of attributing iustice to it, and that by *fayth* we are made the sonnes of God; and partakers of the merits of *Iesus Christ*, and such like effects, as do accompany *grace*, and *charity*; it is not because *fayth* alone

alone is sufficient for it; but because, when the Scripture attributeth these effects to *Fayth*, it is to be vnderstood of that *Faith*, which is formed by *charity*, and which is the life thereof. Neither yet must these effects be attributed to *Fayth*, as if necessarily, vpon our hauing *fayth*, we must haue *loue*; because true *fayth* may remayne, as hath beene sayd, euen when *grace* and *loue* are lost; which *loue*, as S. *Paul* sayth, is greater then either *fayth* or *hope*. And when our Lord spake of *fayth* and *loue*, as well in that passage of S. *Mary Magdalen*, as in that other, which we mentioned, with his disciples, he named *loue*, before *fayth*; giuing the precedent place of perfection, to that which was the act of the *will*; which yet, after a sort, is subsequent, if it be compared with an act of the *vnderstanding*, to which *fayth* belongeth.

It is also to be vnderstood, that although the *Sacraments of Baptisme*, and *Pennance*, are necessarily to be receaued (or at least, a purpose of receauing them must be intertayned) for the obtayning of that *Grace* which is lost (the former by Infidells, and the latter, by believers, who, after *Baptisme*, haue committed mortall sinne) yet is there not, in holy *Scripture*, so frequent speach of them as of *fayth*, for the reason, which shortly I shall relate. But yet, neither is the mention of them forborne, least any one should thinke, that they were not necessary, towards the obtayning of *Iustice*. S. *Paul* (¹) sayth, *That* (²) *Tim.* 3. *God saved vs, by the Baptisme of regeneration, and*

Ecc

renouation

renouation of the holy Ghost; and that Christ did cleanse his Church, by the Baptisme of water, in the word of life. And it, becaule the Scripture sayth,

(g) Marc.
vltimo.

That we are iustified by fayth, we were to cast away the Sacraments; as iustly were we to cast a-

(h) Ioan.
20.

way fayth, since it sayth, That saluation, and clea-

(i) To
which

dispositiō

out of the

Sacramēt,

there

would

not be

allowed

so great a

grace,

though

yet still,

the recea-

uer must

haue good

dispositiō,

if he

meane to

acquire

new grace

and not

to comita

new sacri-

ledge.

that shall beliene, and be baptized, he shall be saued.

The same Lord of ours, sayd also to his Apostles,

when he instituted the *Sacrament of Penname,*

Whose (h) sinnes you shall pardon, they are pardoned

&c. and consequently *grace and iustice* is given

by this *Sacrament*, since there can be no pardon

of sinne, vnles *grace* be giuen withall; which is

signified, and contayned, in all the seauen *Sacra-*

ments of the *Church*. And it is giuen to him that

receaueth them wel, euen with more abundance,

then (i) there is disposition in the receauer; in

regard that they are priuiledged workes, which

by the very being receaued, do conferre grace.

Therefore ought they to be receaued, and re-

newed, in extraordinary manner, as the Catho-

like Church doth beliene, and teach vs.

Now, (k) if *Fayth* were, in the beginning

of the *Church*, so frequently mentioned, & prea-

ched; it was fit to be so, because the sayth was

then newly planted; and the endeaour was, to

make infidells receiue it; and to enter by it, as by

the first gate, which sheweth the way to salua-

tion; that when once they were come in, they

might

(k) This
is worthy
of great
considera-
tion.

might be informed more particularly, both of what they were further to *believe*, and what they were to do.

So also was it necessary in those tymes to expresse, after a particuler manner, the mystery, and high valew of the passion, and death of our redeemer *Iesus Christ*, who with extreame dishonour, had then byn crucified; and how the *sayth* of this mystery, maketh men *believe* and confesse, That vpon that wood, which to outward appearance was so dishonourable, that diuine life was hanged; and that there, in the midst of the earth, God wrought, by meanes of his death, the recovery, and saluation of the world. This *sayth* being such, doth honour the dishonour of the *Crosse*; and is the exaltation of that basenes, which was exercised thereon, in a strang, and extreame manner. For which reason, it was fit to make often mention of the name of *sayth*, and that with great respect; since it resulted to the honour of *Iesus Christ* our Lord, of whose person, and merits she (1) giueth testimony, by preaching the height thereof. (1) The Church.

So as, if the Scripture say. *That men are iustified by sayth*; it is not meant, as if that alone were sufficient; but because it is the beginning, and foundation, and rote of all that is good; as the Councell of Trent defineth; and (m) they who attribute iustification to *sayth* alone, do but seeke (m) O how true is this for comfort in their tepidities; or in the impiety of their liues; desiring to secure themselves by

the way of *believing*, that their Circle may be the wider in the way of *living*. And the peace, and confidence of a good conscience, which is caused by perfect *charity*, these men will needs obtaine, without the taking of such paines, as the perfection of vertue doth require. Yea, and they content not themselues herewith; but, although, according to the very truth, *no man can be entirely certayne in this life, whether he be worthy of loue, or hate*, (though yet according to the grace & vertue which he hath, more or lesse, he may haue more, or fewer reasons of confidence) yet these men, who giue that *certainty* to such as *believe*, (according to their owne imagination) that they are pardoned by God, which a Christian man is to haue, in *believing* an article of *fayth*, are people deceaued by the diuell; and these things are believed, by such as haue neyther any firme ground of *fayth*; nor any sanctity of *life*; but are haters of all *obedience*; and who, being blindfold, go groping after the mysteries of God; and indeed if they were not blinded, the diuell could not so easily deceaue them.

C H A P. XLV.

Why our Lord did resolve to saue vs, by the meanes of Fayth, and not of humane Reason; and of the great subiection which we must yield to those things which our Fayth doth teach; & of the particular deuotion which we owe, in especiall manner, to that which our Lord Iesus taught vs by his own sacred mouth.

TH E methode of the words of this Treatise, did require, that after the first word therof, I should declare the second to thee; but the order of the sentences, whereof the first, and the third, say the same thing; requireth, that (forbearing at the present to touch the second), I now declare the third, which sayth thus: *Incline thyne eare.* By this thou art to note, that so great is the height of the mysteries of God; and so low, & poore is thy reason; and so easily subiect to de- ceite; that for the security of our saluation, God resolved to saue vs, by our *faith*, and not by our *knowledge*. And this, not without most iust cause; because since the world (as *Saint Paul* sayth) *did not know God by meanes of wisdom, but fell impertinently vpon many errors, ascribing the glory of God to a be Sunne, and Moone, and other creatures.* And because others (who (by the trace of those creatures) came to know God) tooke such a deale of pride, in their way of tracing, the know-
ledge

ledge of a thing so high, this light was taken away, for their pride, which our Lord had given them through his goodnesse; and so they fell into the darknesse of idolatry, and into a multitude of other sinnes, such as they had fallen into, who never had knowen God. For which reason, as, after the fall of the wicked Angells (God taking (as a man may say) a kind of warning by that) he would not suffer any creature to remaine in heaven, that could be able to sinne; perceiuing how ill the creatures serued themselves of reason; and because the world (as S. Paul sayth) *did not know God by wisdom*, he would not leaue the knowledge of him, & the saluation of themselves, in the hands of their *wisdom*.

Therefore, as soone as the holy Ghost had giuen vs counsaile, by the two words already mentioned, of *Hear* and *See*, he doth instantly aduise vs by a third, which sayth, *Incline thine ear*. Whereby he giueth vs to vnderstand, that we must submit our reason most profoundly; & not be too confident therein, if we meane that our *hearing*, and our *seeing*, which were giuen vs for our good, may not be the occasion of our eternal perdition. Certayne it is, that many haue *heard* the word of God, and haue had an excellent sight and notice, of high, and subtile things; but yet because they rested vpon the curiosity of their *sight*, more then they did *incline the ear* of their reason, with obedience; their *sight* grew to be starke blindness; & they went stumbling in the light of Noone-

Noone-day, as if it had beene in vtter darkenes.

If therfore thou wilt not loose the way to heauen, *Incline thyne eare*, that is, thy *reason*, for feare least otherwise thou be deceaued thereby.

Incline it, with a most profound reuerence, to that which is sayd by the word of God, throughout the whole Scripture. And if thou vnderstand it not, thou art not, for that, to thinke that the Holy Ghost which spake, did erre; but submit thy *vnderstanding*, and *believe*, as S. *Augustine* sayth, that he did that, which by reason of the height of that word, thou art not able to vnderstand. And although thou art to *incline thyne eare*, by giuing equall credit of *Fayth*, to all the Scripture of God, because all of it is the word of the same supreme *Truth*; yet art thou to carry particular respect, & care, to receaue profit by those blessed wordes, which (a) the true God incarnate spake heere on earth. Open thou, with deuout attention, both the eares of thy body, and of thy

(a) A pious and very profitable advice.

soule, to every word of this Lord, who was giuen to vs for an especiall maister, by the voyce of the eternall Father, who sayd, *This is my well beloued Sonne, in whome I am pleased, heare him*. Be studious, in reading, and hearing these wordes; and then thou wilt not fayle to find, in them a singular remedy, and powerfull efficacy, for those thinges which concerne thy soule, which thou hast not found in euery other of these wordes, which God hath spoken, from the beginning of the world. And this is so, with great

reason, since that which he sayd in other places, was spoken by the mouth of his seruants; but that which he sayd, in the humanity which he tooke, he spake in person; opening his owne sacred mouth to speake; he who formerly had opened, and afterwarde did open the mouth of others, who spake both in the old, and new Testament. And take heed that thou be not vnthankfull; for so great a blessing, as it is, That God should be our Maister; giuing vs the milke of his word to sustayne vs; he who had giuen vs first a being, that we might haue somewhat to be sustayned.

So great a fauour is this, that if we had scales wherewith to weigh it; and if it were told vs, that at the furthest corner of the world, some wordes of God were left for the instruction of our soule, we were to make light of all labour, and danger, to heare some few of those wordes deliuered, by that supreme wisdom, for the making of vs his disciples. Serue thy selfe therefore well of this fauour, since God hath giuen it thee, so neare at hand; and desire of him, who taketh care to conduct thy soule in the way of spirit; that in holy *Scripture*, and in the doctrine of the *Church*, and amongst the writings of the Saints, he will seeke out such wordes, as may carry proportion to the necessities of thy soule; whether it be to defend thee against tentations, as our Lord did fast in the desert for our example; or whether it be to spurre thee vp in the search of those

those vertues, which thou wantest; or whether in fine it be to know how to carry thy self as thou oughtest, with God, with thy selfe, and with thy Neighbours, whether they be thy betters, thy inferiours, or thy equalls; and how thou art to conduct thy soule in prosperity, and how in tribulation. And finally, how thou art to behaue thy selfe, in all that, whereof thou mayst haue need, in the way of God. In such sort as that thou mayst say, *In (b) my heart, I haue hidden thy wordes, that I may not sinne against thee. Thy word is a torch to my feet, and a light to my pathways.* And be sure thou fall not, into curiosity of desiring to know more then thou hast need of, either for thy selfe, or for such as are vnder thy charge. For whatsoever is more then this, thou must leaue to them whose office it is, to teach the people of God; as S. Paul (c) admonisheth, *That our knowledge may be with sobriety.*

CHAP. XLVI.

That the holy Scripture must not be declared by what sense one will: but by that of the Church of Rome; and where that declareth not, we must follow the uniforme exposition of the Saints; And of the great submission, and subiection, which we must performe to this holy Church.

THOU art to know, that the exposition of holy Scripture, must not be made according
F f 2 to

to the wittes, or fancies of particuler men; for so (although it be most certainly true in it, selfe) as being the word of God) yet (for as much as concerneth vs) it would be very vncertaine; since commonly there are as many opinions, as there be heades of men. Now, for as much as it doth greatly import vs, to haue suprem certitude of the Word which we are to belieue, and follow (since we are to lay downe, for the confession & obedience thereof, whatsoever we haue (& euen our very life,) our businesse were not well provided for, if (notwithstanding the feuerall opiniōs, which men of themselues are subiect to) the certainty of this *Word*, might not be lodged in the hart of a Christian.

To (*) the only *Catholike Church*, this priuiledge is giuen, that it may vnderstand, and interpret the *Diuine Scripture*; because the same *holy Ghost*, which deliuered the *Scripture*, doth dwell in her. And where the *Church* doth not determine, we must haue recourse to the vniforme interpretation of the Saints, if we will be free from error. For otherwise how shall that which was spoken by a *diuine spirit*, be vnderstood by a *spirit*, & witt which is *humane*; since euery *scripture*, is to be read, and declared, by the same *spirit* that wrote it. Thou art also to know, that the declaration, of, what *Scripture*, is the *Word* of God (that so it may be believed by all men) doth not belong to any other, but only to that same *Christian Church*, which by diuine ordination hath the Bi.

(a) The only Catholike Church of Christ, is the vndoubted-ly true Interpreter of Gods holy Scripture.

shop of Rome for her head. And esteeme, thou for certayne, as *S. Hierome* ^(b) sayth, *That whosoever shall eat the lambe of God, out of this Church & house of God, is a prophane person, and no Christian. And whosoever shalbe found out of the same, will infallibly perish, as they who entred not into the Arcke of Noë, were drowned in the floud.*

^(b) Let Protestants note this & tremble.

This is that *Church*, which the *Ghospell* commaundeth vs to hearken to; and whosoever shall not hearken to her, is to be held, for a wicked person, and for an vnbeleuer. And this is that *Church*, of which *S. Paul* sayth, *that shee is the pillar, and strength of truth.* And to belieue that this is so, that very *Fayth* infused by God, (whereof we spake before), doth incline, and illuminate vs, as to one of the other articles; and with a like certainty to that which belōgeth to others, and as hitherto it hath byn so believed of this *Church*. And although, in these tymes of ours, there be departed from her, a certayne race of people, full of ^(c) pryde, and who, for that very pryde, were fit to be deceaued by the diuell; yet the *Church* doth not for this, giue ouer to be what shee was; nor must we leaue to *beliue*, that which formerly we *beliued*. And therefore against this *Church*, let no reuelation, more thee, nor inward feeling of spirit, nor any other thing, eyther greater, or lesse, although it might seeme, to be an Angell from heauen, which should go against it; I say although it should seeme, for to be so indeed, it is not possible.

^(c) Heresy is both the Mother, and the companion, and the daughter of Pride.

Much lesse art thou to be moued, by the doctrine of heretikes, whether they be past, or present, or to come; who being forsaken by the hand of God, through his iust iudgment, do follow a false light, instead of a true; and destroying themselves, they are the cause of perdition to as many as follow them. Obserue what end they haue had, who in former tymes haue departed from the beliefe of this *Church*; and how they haue resembled the blustering of a wind, which quickly passed, and soone after was forgotten. And consider, how this *Church* hath remained victorious. And although, euen since the infancy therof, it haue byn assaulted; yet neuer hath it byn conquered, because it was grounded vpon a firme rocke; against which, neither the raine, nor the wind, nor the riuers, *nor the very gates of hell, can preuaile*. Shut therefore thyne eares, against all doctrine which is contrary to this *Church*; and follow that beliefe, which hath byn receiued, and kept, for such a multitude of yeares; since it is certaine, that an infinite number of men, haue byn, not only saued therein, but haue heere, byn Saintes.

For my part, I cannot reflect vpon a greater folly, then for a man to leaue a way, by which so many persons, so wise, and so holy went to heauen; to follow certaine other folkes, who are incomparably inferiour to the former, in euery thing, that is good. In pryde indeed, and impudence, they are superiour; for they will needs be better

better believed, (without any other prooffe, but of their owne opinion) then a multitude of our forefathers, who were indued with diuine wisdom; and who lead a most excellent life; and who wrought a multitude of great miracles. Whereas their *chiefe*, whom these deceaued creatures follow, was a certaine ^(d) *Luther*, a man so weake in the point of his flesh, that he was not able to liue without a woman; nor, shee being dead, could he liue then in chastity, but ^(e) was faine (as the report goes) to take a second; though many others, haue contented themselves with one, and others agayne without any at al, that so they might, with greater liberty, & purity, attend to the contemplation of God. How then shall we call that, a good spirit, which liued in that wicked man, since it had not force to giue him a *chastity*, euen of the most vulgar streine; whereas yet he had made a promise of it, after the highest manner; & which many men did so possesse, whom it had byn fit for him to follow as his betters. And since our Lord hath sayd, that *by the fruites*, we should know the tree; it must haue byn a spirit of earth, and of infirmity of flesh, and of the diuell, which dwelt in that man; since he yealded such fruites as these, and worse then these. Stay a whyle, & thou shalt see the end of these wicked persons; and how God will vomit them out, to their extreame reproach; declaring the errour of them by some manifest punishment, as he hath done with their predecessours.

(d) A strang fellow to make the reformation of Gods Church.

(e) According to Luthers doctrine, he must either do that or worse: for he sayth, it was not possible for a man to liue without a woman.

C H A P. XLVII.

*What a terrible chastisement it is, when God permit-
teth men to loose their Faith; and that it is unjustly
taken away from them, that worke not, in confor-
mity of what it teacheth.*

(a) Here-
tiques.

(b) Ierem.
30.
Psal. 39.

(c) Ierem.
30.

HE that could haue light to iudge, that the true blessings, or miseries of a man, are the spirituall; would quickly discern the seuerer chastisement of God vpon that kind of (a) people; yea so great chastisement, as that only hell is worse then it. *Who (b) Will not feare thee, O thou King of the Nations; or who hath knowne the power of thy wrath; or who shalbe able to recount it, through the great feare, which is to be had thereof?* The greatest chastisements of God, which are most to be feared, are not the losse of goods, or of reputation, or of life; but, for God to suffer the will of man to be hardned in sin; or to permit his vnderstanding to be blinded in error; & especially in matters of *Fayth*, these be the wounds, which are inflicted by that celestial indignation; & they are not the corrections of a father, but of a iust and rigorous iudge. Of these it is, with much reason, vnderstood, which God sayth in (c) *Ieremy; With the wound of an enemy, With rigorous chastisement, I haue wounded thee.* Though indeed he vseth not this rigour of a iudge, till first he haue imployed the mercy of a Father. And if thou marke

it well, the blindnes of the *Vnderstanding*, hath this particuler mischiefe belonging to it, more then hath the hardnesse of the will; that (d) this latter, though it be a great one, is capable of more hope to meete with remedies. For as long as a mans *Fayth* remaineth (though it be dead) yet stil he knoweth, that there is help in the *Church* towards the cure of his sinne; which is a great step towards his recouering, and rising. But he that looseth his *Fayth*, how shall he seeke it, or where shall he find it; since it is not to be found out of the Church, (because it is no where els) and that which is in the Church, he will not seeke, because he belieueth it not, and so he remayneth in ruine. *This is a word which God speaketh in Israel, & whosoeuer shall heare it, his very eares shall ringe againe, with meere feare.* But so great a punishment, is not inflicted without great cause; which S. (e) *Rom. 11* Paul (e) declareth thus: *The wrath of God, discovereth it selfe, from the heauens downward, vpon all the wickednes of those men, who (f) detayned the wrath of God in iniustice.* And the intent of the Apostle in that place, is this, That there were men, who although they knew God, did not serue him as God; but rather did puffed themselves vp with a blind kind of pride; and having *Truth* in their *vnderstanding*, they wrought *iniquity* with their *will*. So that *the truth of God, was detayned, or imprisoned in them*; since they did not performe that, which it aduised, but that, which their owne peruerse will suggested. And because the *Truth of*

(d) Let Heretikes consider the sad case they are in.

(e) *Rom. 11*

(f) A place of Scripture excellent, ly pondered.

God, is a most excellent thing; & he bestoweth it as a great fauour, to the end that a man practising it with affection, may honour it and obtaine vertue by it, and so be saued; and if he consider not heerof, and do entertaine it, in such a fashon, as that he neither practiseth those things which it teacheth, nor doth lodge it in so faire a place as it deserueth; he doth thereby great dishonour to God that gaue it; and to the *Truth* it selfe, which was giuen by him. And if it had a tongue wherewith to speake, it would, with a loud voyce, demand iustice against such a man. For as much as it, being so precious a Jewell, and which is able, so much to enrich men, it is detayned, without hearing what it sayth; and without doing what it requireth; and it is quartered out, in the stincking company of sinne, wherewith the *Will* of such a man aboundes. And so, in such sort; as it is able, it doth, like *the bloud of Abell*, cry out demanding vengeance. Because although such an one, depriveth not *Truth* of life; because true *sayth* is compatible with a life that is wicked; yet doth he deprive it of that efficacy, which it would have in working; if instead of hindring, he did assist it, towards the performance of those things which it teacheth.

These cryes are heard by God; for it is he that sayth, *The seruant who knoweth the Will of his maister, and doth it not; shall be beaten with many stripes*. Amongst which, the very greatest which he giueth, in this world, is to permit (as we haue sayd

sayd before) that in punishment of his sinnes, he fall into error of beliefe. And so were those others punished, by being suffered to fall into such blind Idolatry, as that they came to worship, for God *even birdes, and serpents, and other beasts*. And because they robbed God of that honour, which was due to him as God, and gaue it to such as it belonged not to; God redoubled vpon them the punishment of this sinne of Idolatry, by suffering them to fall into such other filthy sinnes, as breed horreur to thinke of them, and shame to name them. And although such as are afflicted with this punishment of infidelity, without doubt, wil fall into other sinnes; yet is that fall of theirs into those later sinnes as *free*, as that, whereby they fel into the former, through their owne will. Which yet how many soeuer they be, either of one kind, or of the other, the mercy of God is not shut vp against them, if they dispose themselves to retyre, into the bowells of his pitty.

The power of God is manifested in the first of these; his *Wisedome* in the second; and his *goodnes* and *mercy*, in the third. Now, by the (s) same reason, whereby the soueraigne Iudge did punish the proud *Gentills*, he did also punish the vngratefull Iewes; & that vpon great cause. Because he gaue more knowlege to them, then to the *Gentills*; wherof they serued themselves so ill; as that with infidelity they denyed the very true *life* it selfe, which is Christ Iesus; and they crucified him, by the hands of the *Gentills*. And because they had a

(g) The
iust indg-
ments of
God both
against
Iewes &
Gentilles.

mind to extinguish that soueraigne light, without which there is no *light*, nor *Truth*, they remayned in obscure darknes, and they will remayne in eternall perdition, vnles they be conuerted to the seruice of our Lord, whome they denyed.

But now let vs see, what the motine was, which drew them on to so great a misery, as to vnbelieve that *light*; which stood there, before their eyes. S. *John* ^(h) makes the answer thus, *Men loued darknesse, more then light, because their works were euill; & euery one that worketh euill, abhorreth the light.* So that, because our Lord, & his doctrine, did addresse them to all vertue & truth, & they loued falsehood and lyes; they could not endure to heare or see him; nor did they wish that there had byn any *light* of doctrine in the world, which might be able to discouer that counterfeit sanctity which they professed. Or that there should be any example of perfect life, in comparison whereof, their owne, might be condemned for wicked. And from this root, of a will which was so depraued, did grow that bitter fruit of denying, and murthering that heavenly Physician, who came to cure them. And they found themselves to be such, as the Prophet ⁽ⁱ⁾ *Dauid* had painted out long before, when he sayd thus of them, *Let their eyes be obscured. that they may not see, and let their back goeuer tending downward; for their eyes haue remayned without the light of sayth; and their will hath been all imployed vpon thinges of the earth.*

(h) *Ioan. 1.*

(i) *Psal. 138. 12.*
24.

C H A P. XLVIII.

Wherein the former discourse is more particularly prosecuted; and it is declared what dispositions are requisite, for the beginning to read, and understand the divine Scriptures, & the holy Doctrines.

BUT now if God did take into so zealous care, the honour of that knowledge, which he gaue the *Gentills*; & that which he also gaue the *Iewes*; how much will he haue zeale of that which he giueth *Christians*; since incomparably, this, is more then that, which eyther of the other did enioy. And (a) since men do serue themselues very ill of the knowledge of this so excellent *Fayth*; it is not to be meruayled at, if sometymes God strike such persons, by suffering them with a great chastisement to fall vpon heresies, as he suffered those of former tymes. Can it be sayd perhaps, that we see not that accomplished, with our owne eyes, which *S. Paul* did prophesy, of the latter tymes, saying, *That God would send the operation of errour to certayne men, that they might belieue a lye*; and this lye, is against *Fayth*. For no man can be ignorant of the miserable, and great efficacy, wherewith so much people, hath cordially imbraced the *Lutheran heresy*; so that we see plainely, how God (b) hath sent this efficacy of errour, for the believing of a lye, as *S. Paul* sayth.

(a) God inflicteth grievous punishments vpon such as liue not according to the true sayth which they haue receaued.

(b) Do not willfully mistake the Scripture or this author, but marke well, that which instantly followeth

Not that God doth send these things, by inciting men to belieue a *lye*, or to worke any wickednesse; *For he is not the tempter of the wicked*, as *S. James* the Apostle (*) sayth: But he is sayd, to send *the operation of error*, whē by his iust iudgment, he (d) suffereth the vnderstanding of men to be deceaued by false discourses, or by false miracles; which either some man, or the peruerse Diuell, may worke; and withall they find in themselves, such force towards the belieuing of that *lye*, as to thinke themselves mooued to the beliefe of it, as if it were some great and wholesome *Truth*.

(c) *Luc. 11.*

(d) Note.

(*) Heresy is one of the most terrible iudgments which God inflicts, for the punishment for other sinnes.

(e) *Thess. 2.*

(f) A good and iust consideration.

A (*) great and extreame iudgment of God is this; and, since he is iust, that sinne must needs be great, whereof the punishment is such; and what this sinne is, *S. Paul* (e) himselfe declareth to vs, by saying, *Because they receaued not the loue of Truth, to be saued thereby*. For if thou consider, how powerfull the *Truth* is, of that which we belieue, for the helping vs to serue God, & to be saued; soone wilt thou acknowledge it to be a great fault, not to loue this *Truth*, and not to follow that which it teacheth; and much more, to worke wickedly against it. How (f) far should he be from offending God, who belieueth, that for such as offend him there is prepared an euermlasting fire, with other innumerable tormentes, wherewith such an one is to be punished, as long as God shalbe God, without all hope of the least remedy? How will he presume

to sinne, who belieueth, that when sinne entrench
into the soule, by one dore, God goeth out by
another? And what kind of creature, a man is,
without thee, O Lord, he well knew who pray-
ed, O (s) *Lord, depart not thou from me.* For when (g) *Psal.*
God is gone, we remaine in the first death of 41.
sinne, which is but an introduction, to the second
death, of internall paine.

With great reason did Iob (h) say, *Who can
find in his heart, to taste that, which being tasted,* (h) *Iob. 41*
bringeth death? Without doubt, it is but reason,
that since we would not taste of any food, which
a Physitian whom we believed, should tell vs, did
carry death therein; we should lesse taste of sinne,
since God hath sayd, *That* (i) *the soul which sinneth* (i) *Ezech. 18.*
shall dye. For the *Fayth* or *beliefe* which thou hast
in the word of God, doth not worke that effect
in thee, which the word of that Physitian doth
worke; and yet this later both can deceaue, and
vseth sometymes to do it, which God neuer doth.
And since God hath sayd, *That he is the eternall
reward of such a seruant*, why doth not this make
vs all, go towards his seruice, with great dili-
gence, and courage; although we were to passe
through many labours; and that it should cost vs
euen our liues? Why do we not loue our Lord
whome we believe to be supream goodnesse;
and whom we know, to haue loued vs first, yea
and that so farre as to dye for vs? And so (k) we (k) *Note.*
should discourse in all other things, which this
holy *Fayth* doth so powerfully teach vs, and in-
uite

uite vs to, (for as much as concerneth it) & our selues, are in great fault for leauing to follow it, yea and for doing the very contrary things to it. Can there be a more prodigious thing in the world, then that a Christian, should belieue the things which he belieueth, and that yet he should do so wicked things, as many of them do? In punishment therefore of this, that they did not loue the *Truth*, whereby they might haue byn saued, (putting in practise, that which they were taught thereby) it is a most iust iudgement of God,

(1) *Psalm 65. Who (1) is terrible in his counsailes ouer the sonnes of men,* That this *Fayth* be taken from them, & they be permitted to belieue error.

And if thou do consider, how God doth suffer the snare to be prepared, whereby *Iewes* and heretikes, are chastised as we haue sayd, it will appeare to thee, that it is a thing rather to be trembled at, then to be talked of. Aske any of these that are so peremptory, in following the obstinacy of their error, vpon what it is, that they ground themselves. The (=) one sort will say, that it is the Scripture of the old *Testament*; and the other of the *New*; and thou shalt plainly see the prophesy of *David* accomplished, when he sayth, *The (=) Table of these people shall be turned into a snare, and into a punishment, and into a stumbling block.* Didst thou euer see a thing, of so contrary appearance, as that the *Table of Life*, should be turned into a *snare of death*; the *Table of comfort and pardon*, into a *punishment*; that

(m) Almost all heretikes do offer to shrowd themselves vnder holy Scripture.

(n) A passage of holy Scripture excellently ordered.

Table

Table where there is light which guideth men into a way that leadeth to life, to conuert it selfe into a meanes, of making one loose the way, and fall vpon death.

Great, without (o) all doubt, is the fault which deserueth such punishment; that a man should be blinded in the light, and that his life should be conuerted into death. But thou art iust O Lord, and thy iudgements are iust; and there is no wickednes in thee; but that wickednes, is in them, who serue not themselves well of thy goodnesse; and therefore, it is fit, that they should but stumble vpon the same goodnes of thyne; & that the dishonour should be punished, which they do, both to it, and thee. A great blessing, O Lord, an extraordinary blessing is thy Fayth; being reuered, obeyed, and put in execution, as a reason doth require. And a great blessing didst thou bestow, in giuing vs thy holy Scripture, which is so profitable and so necessary for vs, in the way of thy seruice. But (p) because the wind which bloweth vpon this sea, is a wind that cometh from heauen; and there haue byn some who would needes sayle by the earthly windes of their owne braynes, and studyes, they haue beene drowned, and thou hast suffered it. Because, as in the *Parables* which thou, O Lord, didst preach on earth, thole men were secretly taught thereby, who had a good disposition thereunto; whereas others, were blinded euen thereby, through thy iust iudgment; so doest thou also gouerne the

(o) A holy contemplation of the Author, &c of much terrour to such as are in heresy.

(p) Note;

(q) An-
vndersta-
ding exer-
cised in
humility,
& a lifeled
in piety,
are good
dispositiōs
for the
reading
of holy
Scripture
with pro-
fit.

profound sea of thy diuine *Scripture*, which is de-
puted for the shewing of mercy, to the lambes of
thy fold, who may swimme therein, to the profit
both of themselues, and others; and so also is it
designed for the shewing of iustice, in suffering
proud Elephants both to drowne themselues &
others also. A fearefull, and very fearefull thing
it ought to be esteemed, to enter into the *diuine
Scripture*; and no man ought to runne vpon it
without much preparation, as to a thing where-
in there may be much danger to him. Let him
that (q) entreth into it, carry with him the sense of
the *Catholike Roman Church*; and he shall auoyd
the danger of *heresy*. Let him for his further pro-
fit by it, carry purity of life, as S. *Athanasius* doth
aduiſe, by these wordes, *Goodnes of life, and purity
of the soule, and Christian piety, is necessary for the
search, and true science of the Scriptures*. And he
layth afterwards, that without purity of mind,
and a life which followeth in the steps of sancti-
ty, it is not possible to vnderstand the speech of
Saints. For as if a man would behould the light
of the Sunne, he maketh cleare his eyes, and by
so doing his sight groweth cleare, and by that
meanes to be of some resemblance with the very
Sunne which he desireth to behold; that so his
eye being made light, he may the better looke v-
pon the Sunnes light: and as also, if a man desire
to see any Citty, or Countrey, he must come,
within a certayne distance, for that purpose; so
he that would procure the vnderstanding of ho-
ly

ly books, must first endeavour to cleanse, & purify his soule, & by a resemblance of life & manners, to draw neare to the Saints, who wrote the; that so approaching to them, by his intentions, & actions, he may vnderstand those things, which God reuealed to them, & being made, as it were, one of them, he may escape from the danger, that sinners are subiect to, & from the fire which against the day of iudgement, will be provided for them.

It is necessary to ponder this greatly, which S. *Athanasius* deliuered; that so we may receaue profit by the *diuine Scripture*. For though without this purity of life, a man may easily know by Scripture, what God in generall requireth of him; yet in particuler to know the counsaile, & will of God, cannot be learned (as the Wiseman sayth) by humane study; but he affirmeth thus, in the manner of a question, *Who, O Lord, shall know thy meaning, vnles thou giue him wisdom. & vnles thou send thy holy spirit from on high?* This Wisdom (r) is that, which teacheth the vway ^{celestiall} how to please God in particuler manner, & this wisdom, resideth not in wicked men. But when this industry continueth, with experience of holy labours, humble prayers, and the fruit of good workes, it maketh a man truely wise; that so by reading of Scripture, and long experience, he may teach others after the manner of an eye vvitness; and may light vpon the veyne of another mans hart; instructing it, by that which passeth in his owne. And without this, though he may chance to hit

right for once, he will mistake many tymes; and will fall out to be one of them, of whome S. Paul sayth, *That* (s) *taking upon them to teach the law, they understood not that, wherof they speake.* A man who putteth himselfe vpon the study of holy Scripture, must help himselfe also, by the interpretation and exposition of the *Saints*; as also of the *Schoole-Deuines*. For as for the profit which may be drawne from the study of holy Scripture without accompanying it, by these endeauours, *Germany* hath taken experience, of it to her cost.

(s) 1. Tim.
8.

C H A P. XLIX.

That we must not grow in pride, for not hauing lost our Fayth, as others haue done; but rather we must be humble, with feare; and the reasons which we haue for being so.

DO not thou, by hearing of the fall of others, grow to such pride of hart, as to say, *I am not like one of them, who so wickedly haue lost their fayth.* Call thou to mind those men, who related to our Lord, how *Pilate* had caused certaine *Galileans* to be kil'd, as they were in the midst of offering their sacrifices. And they that related this, carryed in their hart, a kind of vayne contentment, wherewith they held themselues for better then those others, who had deserued, that *Pilate* should cause them to be murdered. But now when this soueraigne Iudge, did know
their

their pryde, without the manifestation of it on their partes; and being desirous to vndeceave them, he sayd after this manner, *Thinke you, that those Galileans were the greatest sinners of all the men in that Prouince, because that punishment came vpon them? Or doe you thinke, that those eightene men, vpon whome the tower of Siloe did fall, and slew them, were the greatest sinners, of all them that dwelt in Hierusalem? I tell you, No.* But if you do not pennance, you shall also perish. The same did S. Paul intend, when he sayd, *For their incredulity, were the Iewes cut off, which had byn the branches of the Oliue tree of belieners; and thou who by fayth art on foote; do not thou grow proud, but feare; for else, thou shalt also be cut off.*

(a) The punishment which God inflicteth vpon others, must make vs humble, and not insolent.

The (a) punishments which God hath inflicted vpon others, ought to make vs chaste, and humble, and not proud. For whither soeuer we cast our eyes, in these vnhappy tymes of ours, they will find reason to weep; and to say with *Ieremy*, *If (b) I go out into the field, I see that men are slayne by the sword; if I enter into the citty, I find them defeated, and dead of hunger.* The former are they, who went out of the Citty; which is, the Church. A kind of people this is, without a head; for the sword of incredulity, hath taken off from them, the head which God gaue to Christians, which is the (c) *Bishop of Rome*. And the later, are those many, who in this citty of the Church, haue their *Fayth* vntouched; but they are miserably dead of hunger, because they tooke not the food, of obe-

(b) *Ieremy*. 14.

(c) The Bishop of Rome, as successour to S. Peter is the visible head, which God hath given to the Church, vnder Christ our Lord.

Hh 3

dience,

dience, to the cōmandmēt of God, & of his church.

These things deserue, that we should feelee them much, if we haue any feeling of Christ; and that we should bewaile them in his high presence, and say to him, *How long O Lord, wilt thou forbear to haue mercy on them, for whom thou didst shed thy bloud, and loose thy life, vpon the Crosse, in the midst of so many torments. And since the busines is thine, let the remedy also come from thy hand, being impossible that it should come from any other.* Be thou carefull, O daughter, to feelee, and to pray for this; for ^(d) if thou loue Christ, thou art to lodge in thy hart a tender and profound compassion, of the soules, for which *Christ Iesus* dyed. And so art thou also carefully to consider, how thou liuest; and how thou doest profit by the *Fayth* which thou hast, least otherwise, God doe also punish thee, by suffering thee to fall into some errour; and so to loose it; since thyne eares haue heard the newes, of so many that haue lost it, by the heresies of that peruerse *Luther*. And others there are, who haue denied Christ amongst the *Moors*; to follow the bestiall law of *Mahomet*; whereby thou shalt see accomplished that which *Saint Paul* sayth, That some had lost their *Fayth* for hauing cast away a good conscience in their life. And whether it be, (as we sayd before) when we spake of the motiues which induce a man to be-lieve) because euen their euill conscience, by litle and litle, draweth their vnderstanding vnto blindness, to the end that it may seeke some do-
ctrine

(d) Note,

drine which doth not contradict their wickednes; or else, because the supream iudge, in punishment of other sinnes, permitteth them to fall vpon heresy; or whether it be, both for the one, and the other reason; it is a thing to make one feare, and to be full of care, to auoyd it. And howsoeuer this happen not to all wicked Christians, since although they be in mortall sinne, they do not, for that, loose their *Fayth*, (as I haue sayd before) yet in a matter that is of so high importance, the very hauing hapned to one alone, giuerh vs all reason to feare, and care, that we may auoyd the like occasion.

Without doubt, the hartes of all those eleuen Apostles, were farre from any disposition of deliuering Christ *Iesus* our Lord to death; yet because he sayd, *that one of the twelve would do it*, they were all afrayd, and they sayd, *Is it I O Lord?* through a feare, least by their frailty, they might fall into actions, from which they were free at that tyme. Against all such inconueniences, the word which we haue here in hand, is full of vse, *Incline thyne eare*, obeying God, and his *Church* by *Fayth*. And haue not thou a busy, and sifting vnderstanding, least it be oppressed by Maiesty, as such, are threatned in holy Scripture that they shalbe. And (e) they, who wilbe descanting vpon the ineffable mysteries of God, by the poorenesse of their owne vnderstanding and reason, shall find it happen to them, as it doth to such, as fasten the point of
 (e) Marke well this comparison, for it reacheth home, their

their sight vpon the sunne; which so, they do not only not come to see, but rather they loose their very sight it selfe; and it is beaten back agayne, through the great excesse of the light which they see, to the eyes themselues, with which they would see it. So those men, seeking satisfaction by the way of curious vnderstanding, and sifting; do find themselues full of vnquietnesse, & doubtr. For the wisdom of God, is not communicated, but to such as are little and humble; & do approach to him with simplicity; *inclining their care to him*, and to his Church; and such as these, receaue extraordinary fauours by his goodnesse, wherewith the soule resteth satisfied, and beautified, by *Fayth* and good workes; like the fayre *Rebecca*, to whom were giuen in the name of *Isaac* certayne pendants for her eares, and bracelets for her hands. And to the end, that this humble subiection might be so much the more recommended to our vnderstanding; the holy ghost was not content with exhorting vs to it, in the first word only, by saying, *Hearken O Daughter*; but he aduiseeth to it yet, with another, by saying, *Incline thyme care*. To the end that men may know, that since God doth speake no idle words, and that yet he deliuered this doctrine to vs in seuerall words; his pleasure was to recommend, in particuler manner, this simple, & humble manner of *belieuing*, as the beginning of our saluation; and if to this we will add *loue*, it will then be entire, and perfect.

C H A P. L.

How some vse to be much deceaued, by giuing credit to false Reuelations; and it is particularly declared, wherein true liberty of Spirit doth consist.

IT is not reason, that I passe from hence, without acquainting thee with a great dāger which happeneth to them that trauayle in the way of God; and wherby many haue been ouerthrown. The chiefe remedy wherof, consisteth in that aduise, which the holy Ghost giueth vs, by meanes of this word, *Incline thyne eare*. This danger groweth, when *reuelations*, or *visions*, or other spirituall gustes, do offer themselues to some deuout persons; which, by the permission of God, do ariue many tymes, through the worke of the Diuell; & that, for the obtayning of two effects. One is, that by the meanes of these deceites, he may take credit from the true *reuelations* of God; as he hath also procured, to shew false miracles, thereby to discredit such as are true. Another is, to deceaue that person, vnder the shew of Good, now that, by other meanes, he cannot do it. Many of whome, we haue read of, in former tymes, and many we haue seene in these dayes of ours; who may serue for a warning to any such person, as is desirous of his saluation; & to put him in feare of being easie, in giuing credit to such things as these; since some of those very persons,

I i

who

who gaue them such credit at the first, did after-
ward (when they were free, from being so de-
ceaued) aduise others to take heed, how they fell
into those inconueniences. *Gerson* recounteth,
that, in his tyme, many of these abuses did hap-
pen; and he sayd, that he knew of many; and
that some did hold for certayne, that it was reuea-
led to them, that they should be Popes. And some
one of them, did leaue the same in writing; and
by coniectures, and other such kindes of prooffe,
he affirmed it to be true. And another, belieuing,
vpon the same motiue, *that he was to be Pope*, this
thought did after, settle it selfe in his hart, *That*
he (a) should be Antichrist, or at least the forerun-
ner of him. And vpon this, he was grieuously
tempted to kill himselfe, that so he might not
bring such a deale of misery vpon Christian peo-
ple; till at last, by the mercy of God, he was
drawne out of these deceitfull errours, and left
them in writing behind him, for the caution &
instruction of others.

(a) Let
not a Cal-
uinist
mak him-
selfe mery
at this, but
let him
tremble
to find
how like
he is to
the Diuel,
in saying
that the
Pope is
Antichrist.

There haue not been wanting some, in these
dayes of ours, who held for certayne, that they
were to reforme the Church of Christ, and to
bring it to the first perfection, or euen greater
then it had at first. But their being dead without
doing it, is a sufficient prooffe that they were de-
ceaued; and that it would haue beene better for
them, to haue attended to the reformation of
themselues (which, by the grace of God, would
not haue beene hard) then, so forgetting their
owne

owne consciences, to cast their vaine eyes vpon that (b) thing, which God, had no mind to do, by their meanes. Others, haue resolued vpon seeking new wayes, which seemed to them very compendious, for their owne ariuing quickly to God. And it seemed to them, that giuing themselves to him, in a perfect kind of a manner, and abandoning themselves into his handes, they were so taken and possesst by God, and so wholly gouerned by the holy Ghost, that whatsoeuer came to their hart, must (forsooth) be no other thing, but the instinct and light of God himselfe. And (c) so farre did this deceite ariue, that if this kind of interiour motion came not to them, they would not stirre a foot, towards the doing of any thing how good soeuer; and (on the other side) if they had a mind to do any thing; that they would be sure to do, though it were against the wil of God. Believing that the humour which they found in their hart was Gods particuler instinct, and the *liberty of the holy Ghost*; which did enfranchise them from all obligation, to the ordinary Commandments of God; to whome, they sayd they carryed, such an entiere, & true loue, as that, euen by breaking of his commandments, they lost it not. They considered not, that the Sonne of God, did preach, by his owne sacred mouth, a doctrine very contrary to this, when he sayd, *If any man loue me, he will keep my word; and he that holdeth and obserueth my Commandments, he is the man that loueth me.* And againe, *If any man*

(b) The Authour meaneth, only Reformation of manners; for he sheweth in a hundred places, that the Faith of the Church both is, & for ever must be true.

(c) Much of this discourse is meant, by a certaine fantasticall hereticall people, which was beginning to flyde into Spaine at that tyme, and they were called Illuminati.

loue me, he will keep my word; and he that loueth me not, will not keep it. Giuing cleerely to vnderstand heereby, that whosoever keepeth not his word, doth beare no loue, nor hold friendship with him. For as *S. Augustine* sayth, *No man can loue that King, whose Commandements he hateth.*

(d) Note how the obiection which is made by heretikes, vnder the colour of this place of Scripture, is soundly answered, and at large.

Now as for that which the Apostle sayth, *That (d) to the iust man there is imposed no law; and that where the spirit of our Lord is, there is liberty:* This is not so to be vnderstood, as if the Holy Ghost did free any man, how iust soever he may be, from keeping the commandments of God, or of his Church, or of his Prelates; but rather, how much the more this spirit doth communicate it selfe, so much the more loue doth it infuse; and by the increase of loue, the care and desire doth also increase, of keeping more and more, the word of God, and of his Church. And as this spirit is most efficacious, and maketh a man become a true, and feruent louer of that which is good; so it further putteth, such a disposition into the soule, when it imparteth it selfe abundantly, as that the keeping of the Commandements is not hard, but very easy; & so full of gust as that *Dauid* sayd, *How sweet are thy wordes to my throte, yea more then hony to my mouth.* Because when this spirit, doth place, in the will of man, a most perfect conformity with the will of God, making it to be one spirit with him, and doth say, as *S. Paul* doth, *That he hath the same mind to will, and not to will;* it must necessarily follow, that to
such

such a man the obseruation of the will of God , is to be full of gust; since it is of gust to euery body, to do that which they loue .

And this is so full of *Truth* , as that if the very law of God could be lost, it would be found writtē, by the holy Ghost, as it were, in the bowells of these persons ; according to that which *David* (e) sayth , *That the law of God , is in the hart* (e) *Psal.* *of the man, that is iust* ; that is , in his *Will* , which^{39.} is according to God . And God himselfe sayd as much , I (f) *will put my law into the bowells of the.* (f) *Ierem.* ^{31.} From hence it is , that although there were no hell to threaten, and no heauen to allure , and no commaundment to oblige, yet would this iust man, do that which he doth, for the pure loue of God . For, because the holy Ghost worketh in a man towards God , that which nature worketh in the hart of a sonne towards his Father, (since by his gifte , and by his grace , we receaue the adoption of being the sonnes of God) from hence, I say, it groweth , that such a man, like a tender harted Son , doth reuere, and serue God, throug the filiall loue which he carrieth towards him . Vpon this doth also follow , a perfect detestation of al sinne ; and a perfect hope which dispatcheth all feare, & sorrow away, with speed, (as it may be done in this exile of ours) and it enableth him to suffer paine , and trouble , not only with patience, but euen with ioy . And by reason of the *liberty* which he hath, both in respect of sinnes, & afflictions, abhorring the former, and louing the

latter, he may be called *free*; and that, vpon such a iust man, there is no law imposed.

Euen so, as if there were a mother who did much loue her sonne; and would faine do much for him; that law would be of no trouble to her, which should commaund her to do those things towards him, which her own maternall hart did induce her to. And so this mother, should not be placed vnder a law, or vnder the trouble that she was put to; but should rather be superiour to them; since she performed that with alacrity, which the law commaunded with authority. In this sort do they of whom we haue spoken, by fulfilling the law of Gods loue; yea and there are many, who do things, to which they are tyed by no obligation; their hart flaming vp into a hoarter fyre of loue, then the law doth any way oblige them to.

In this manner therefore, that of *S. Paul*, is (^g) to be vnderstood, *If you be conducted by the Spirit, you are no more vnder the law.* Because (^h) by abhorring sinne, and carrying a tender loue to that which the law commaundes; and being ioyfull in tribulation, (which are all effects of being guided by the *Spirit*) the law (as hath byn sayd) is no burthen to such. But in breaking any of the commaundments of God, or of his *Church*, this *Spirit* doth instantly fly away; as it is written, *That it departeth from the thoughtes of them, who are without vnderstanding, and that it shalbe drinen out of a soule, when sinne commeth into it.* And as then,

(g) *Gal. 5.*

(h) This liberty of Spirit is very different from the Protestant liberty of the gospell.

then, men are not carried by this holy *Spirit*; so is it impossible, but that they should be vnder that weight, which the law imposableth, vpon such as loue it not; and who are weak in suffering affliction, and subiect to returne to sinne.

Let ⁽¹⁾ no man therfore affirme, that when ⁽ⁱ⁾Heere he breaketh the commaundment of God, or of ^{Protestants} his *Church*, he hath *Iustice*, or *liberty of spirit*, or ^{are playnly spoken} *ly* *loue of God* in his soule; since our Lord pronoun-
ceth him *to be a slave, and no free man, who committeth sinne*. And as, *there is no participation between light, and darknes; so neither is there any, between God and him that worketh wickednes*. For, as it is written, *The wicked man, and his wickednes, are detestable in the sight of God*.

I haue giuen thee notice of this so blind error, in the nature of an example, by meanes whereof thou maiest consider of many others, as absurd and foolish as this is; into which, both in other tymes, and these also, such persons haue fallen, as grew lightly to belieue, that the notions, or instinctes of their owne harts, did come from God.

CHAP. LI.

Of the way wherein we are to carry our selves, that we may not erre by such illusions; and how dangerous the desire is of Reuelations, and such things as those.

THROUGH the desire I haue, that thy soule may not be one of these, I recommend to thee much, that thou profit, as the prouerbe sayth, by anothers harme: and that thou be very carefull, that in thy selfe, there be no consent, either great or small, to any desire of these singular, or supernaturall things; for it is a signe either of pride, or at least of curiosity, which is full of danger. There was a tyme, when (*) *S. Augustine*, was assaulted by this temptation; his wordes are these. *By how many subtilties of temptation, hath the enemy procured, with me, O Lord, that I should beg some miracle at thy hands; but I beseech thee, for the lone of our Lord Iesus Christ, and of our Citty, the beauenly Hierusalem, which is pure and chaste, that as now all consent to this temptation, is farre from me; so it may euer be farre, and further off. S. Bonaventure sayth, that many had fallen into great follies, and errours, in punishment of their hauing desired such things as these; and he sayth further that they are not so much to be desired, as feared.*

(a) Marke
this Ex-
ample.

If any such extraordinary things happen to thee,

thee, without any desire of thine; be thou afraid, and do not giue them credit; but instantly haue recourse to our Lord; beseeching (b) him that he will be pleased not to carry thee by this way; but that he will suffer thee, to worke thy saluation in his holy feare, and in the vsuall and plaine way, of such as serue him. Thou art especially to do this, when any such *Reuelation* or instinct, shall inuite thee to admonish, or reprehend a third person, of any thing that is secret; & much more if he be a Priest, or Prelate, or the like, to whome particuler reuerence is due. In such case as this thou art to cast away these things withall the hart thou hast; and to depart from them, with saying, that which *Moyse* sayd, *Send him O Lord, I beseech thee, whome thou art to send.* And *Jeremy* sayd, *I am but a child O Lord, I cannot speake*, and both these, did hold themselues for insufficient; and fled from being sent to reprove others.

(b) A hea-
ly, wise,
and safe
aduice.

Do not feare, least by this humble resistance, God should be made angry, or to absent himself, if the businesse be his; but (c) rather he will draw nearer to thee; and he will assure and settle the thing in question. For *he that giueth grace, to the humble*, will not take it away, for an act of humility; and if it be not of God, the Diuell will fly away; as being strooke with the stone of humility, which giueth a blow that breaketh his head, like that of *Colias*. And so it happened, to a Father that remaind in the *Desert*; who vpon

(c) There
is no dan-
ger of
loosing a-
ny thing
with God
by doing
acts of
humility.

(d) See the
sweet &
safe sim-
plicity, &
humility
of these
holy Er-
mites.

the appearing of the figure of a Crucifixe, he would neither adore it, nor believe it. But (d) shutting his eyes, sayd, *I will not see Iesus Christ in this world; it shall serue my turne to see him in beautie.* Vpon which answere, the Diuell fled away, who was desirous to deceaue him vnder that forme. Another Father, answered (to one that told him that he was an Angell, sent to him, on the behalfe of God) *I haue no need, nor am I worthy to receaue messages, by the mouth of Angels, and therefore consider well to whome it is that thou wert sent; for it is not possible they should send thee to me; Nor will I so much as heare thee.* And so with this humble answere, the proud Diuell fled away.

(e) P^sal.
22.

By this way of humility; and by a most cordiall driving away such things as these, many persons haue beene free, through the mercy of God, from great snares, which by this meanes the Diuell had prepared for them. Experimenting so in themselves, that which *Dauid* (e) sayth, *Our Lord keepeth the litle ones: I humbled my selfe, and he deliuered me.* And on the other side, a false instin^t, or *Reuelation* of the Diuell, finding any vaine contentment in the hart of him that doth receaue it, taketh roote and force from thence, to deceaue men, out right; God permitting it, with iust iudgment. For as *S. Augustine* sayth, *Pryde deserueth to be deceaued.*

Thou must therefore be free from this vaine inclination; and from thinking that thou art capable of these *Reuelations*; that so thy hart may not vary

vary the compasse, in the least point, from that humility wherein thou wert before, vnder the holy feare of God. And so carry thy selfe in them as if they had not come to thee. And if notwithstanding this answer of thyne the matter do still go on; giue thou instantly account to them, that may tell thee what is fit; although it will be better done, to giue notice of it instantly, after first it happened; and to help him (by meanes of prayer, & fastes, & other good works) who is to giue thee counsaile, that God may declare the truth to him, in a matter that is of so much difficulty. For (f) if we hold the good *spirit* of God, for the wicked *spirit* of the Diuell, it is a great blasphemy; and we shall so, be like to those miserable *Pharisees*, the contradictours of the truth of God; who attributed to an euill spirit, the workes, which Christ Iesus our Lord, did, by the Holy Ghost. And on the other side, if with facility of beliefe, we accept of the instinct of an euill spirit, as if it were of the Holy Ghost, what greater misery can there be, then to seeke darkenesse and errour instead of truth; and, which is worse, the Diuell, for God. On both sides, there is great danger; eyther in holding God for the Diuell, or the Diuel for God. And how great necessity there is, to be able to distinguish and to iudge of these thinges, as indeed they are, I thinke there is none, who doth not see. But as euident as this necessity is, so difficult and hidden a thing it is, to get assurance and light, wherewith to cleare this doubt. And ther-

(f) A great
strayte.

(g) For in
that case
it is cleer-
lynaught.

fore, as it belongeth not to all men to prophesy, or to worke miracles, or to impart such other graces, but to them to whome the Holy Ghost is pleased to impart them; so also, is it not given to the spirit of man, how wise soeuer it be, to iudge with certainty, and truth, of the difference of spirits, vnles it were in a matter which were euidently (e) against the Scripture, and the Church of God. That light therefore of the Holy Ghost, which is called *Discretion of spirits*, is wholly necessary in this case; by the inward, and sweet light wherof, the man who hath this gift, doth rightly iudge, which is the *spirit of Truth*, and which of *Error*. And if the matter be of importance, it must be related to the Prelate, and his resolution is to be followed.

CHAP. LII.

Wherein some signes are giuen, of good, and bad, or false Reuelations, or Illusions.

(a) This
ballance
is to be
held by
a steady
hand.

BE S I D E S that which I haue sayd, thou art to consider, what fruit or edification these thinges do leaue in thy soule. And (a) yet I say not this, as if by these, or other signes, thou art to become the iudge of that which passeth in thy selfe; but to the end, that when thou givest him account, of whome thou art to take counsell, he may so much the more certainly know, & teach thee truth, as thou shalt giue him more particuler infor-

information. Consider therefore, if these things help thee, towards the reliefe of any spirituall necessity which thou hast; or for any thing concerning thy soule, of notable edification. For if a good man will not speake idle wordes, much lesse will God do it; who sayth, *I am the Lord, who teach thee things which are profitable to be known, and who governe thee in the way, where thou art to goe*. But when thou seest that there is nothing of moment, but intricate and vnnecessary thinges; esteeme it as a fruit which the Diuel setteth before such a one, as he seeketh to deceaue; and to make him loose his tyme, and the tyme of others, to whome he relateth it; and when the Diuell can get no more, he contenteth himselfe with this gaine.

Amongst those thinges which thou art to consider, whether they worke them in thy soule or no, let the chiefe be this, Whether it leaue thee more *humble*, then thou wert before. For *humility*, as a Doctour sayth, giueth such weight to the coyne of *spirit*, as that it doth sufficiently distinguish the mettall which is massy, from that which is light. And S. Gregory sayth, *The (b) most euident distinctiue signe of a man elect, is his humility; and of the reprobate, his pride*. Consider then I say, what trace is left in thy soule, by this *vision*, or *consolation*, or *spiritual gust*; and if thou perceauest thy selfe to remaine more humble, and in more confusion through thine owne faults; and with greater reuerence, and trembling vnder the infi-

(b) In what case then be all Heretiks.

nite greatnesse of God; and hast no light inclination to communicate that to other persons, which hath happened to thee; nor doest busy thy selfe much in considering or making account thereof; but doest procure to forget it, as a thing which may make thee esteeme thy selfe; and if (at any tyme, when it commeth to thy memory) thou humble thy selfe, and dost wonder at the great mercy of God (in shewing so great fauour to so base creatures, & if thou findest thy hart as quiet, and more settled then it was before, in the knowledge of it selfe; it hath some shew to be of God; because (c) it is agreeable to the instruction, and doctrine of Christ; which is, *That a man should abase himselfe*, and become despicable in his owne eyes; and that for the blessings which he receaueth from God, he must know himselfe to be more obliged, and confounded; giuing the whole glory of it to God, from whose hand all good thinges proceed. And with this, S. Gregory agreeth, saying, *The soule which is full of diuine vnderstanding, hath these, for most euident signes; namely Humility and Truth*; both which, if they perfectly ioyne in any soule, it is a thing notorious, that they giue testimony of the presence of the *Holy Ghost*. But when it is an abuse of the Diuel, it falleth out very contrary to this. For (d) either in the beginning, or at the end of the reuelation, or consolation, the soule doth find it selfe vayne, and desirous to speake of what it feeleth; & with some estimation of it selfe; conceauing that God

(c) Note
this reason.

(d) Humility or Pride are the distinctive signes, whereby to know the truth or falshood of spirituall gistes &c.

is to do great matters in it, or by it; and it hath no desire to thinke vpon the defects of it selfe, or to be reprov'd by others; but all that persons busines is, to be talking, and rowling vp and downe in his mind, that which he hath felt, and he would be gladd that others also, should be talking of it.

When thou shalt see these signes or the like, which shew a kind of leuity of hart, it may be affirmed, without any doubt, that the euill spirit walketh that way. And how good soeuer the thing appeare, & though it bring teares, or comfort, or knowledge of matters belonging to God; yea although thou be hoysed vp to the third heaven, yet if thy soule withall, do not remaine with profound humility, put thou no confidence in any such thing, which may happen to thee; nor do thou accept thereof. For, how much the more high it is, so much is it the more dangerous, and so much the greater fall will it giue thee. Aske grace of God, that thou mayst know, & humble thy selfe; and that being the ground, let him giue thee what is most pleasing to him; but if that be wanting, all the rest (how precious soeuer it appeare) is not gold but copper; nor is it the meale or floure of nourishment, but the ashes of pryde.

Pride hath this mischeife belonging to it, that it despoyleth the soule of the true grace of God; and if it leaue any thing that may seeme good, it is but counterfaite; & so it is not acceptable to God, but the occasion of greater ruine to
him

him that hath it. We read of our Redeemer, that when he appeared to his disciples, vpon the day of the *Ascension*; he first reprehended their incredulity, & hardnesse of hart; & after that, he commaunded them to go & preach; giuing the power to worke many and great miracles. Making vs vnderstand thereby, that (e) whom he rayseth to great matters, he first abaseth in themselves, giuing them knowledge of their own weakenesse; to the end that although after ward, they grow to fly aboue the heauens, they may still be fastned to their owne basenes, without attributing any other thing to themselves, but their own vnworthinesse. Let therefore the summe of all be this, that thou do well obserue the effects which are caused in thee by such things as these; not thereby to make thy selfe the iudge thereof; but for his information, whose counsell thou art to aske, and follow.

(e) God
doth first
abase
such as
afterward
he meanes
to rayse.

C H A P. LIII.

*Of the secret pride, whereby many vse to be much de-
ceiued in the way of Vertue; and of the danger
that such are in, to be snared by the illusions of the
Dinell.*

BV T thou art further to note, that many, do find in themselves, their own meanesse; and that of themselves they are nothing; and they seeme to attribute the glory to God, for all the blessings

blessings that they receaue; and they haue many other signes of *humility*; but notwithstanding all this, they are full of pride; and that, so much the more dangerously, as they cōceāue themselves to be most free from it. The reason of this is, because although they do liue, as in the sight of Truth, by not attributing those blessings to themselves; yet do they liue in *error*, by conceauing them to be more and greater, then indeed they are; and they take themselves to haue so much light from God, as that they are able, not only to rule themselves in that way, but others also; and no man is of sufficiency, in their opinion, to gouerne them. They are greatly friends to their own fancy; yea and sometymes, they make not much reckoning, of that which former Saints haue sayd, or that which the seruants of God, liuing in their owne tyme, conceaue.

They (*) boast themselves to haue the spi- (a) This
rit of Christ, and to be gouerned by it; and to is still
haue no need of human counsell, since God with meant of
so great certainty, and the vnction of his *spirit*, those he-
doth giue them comfort in their prayers. *They reticall*
shinke (as S. Bernard sayth) of other mens houses, *illuminati.*
but that the sunne, doth only shine in their own; and
they desye, and despise all wisemen, as *Goliath* did
the people of God. Only he is good in their opi-
nion, who conformeth himselfe to them; and
to them nothing is more troublesome, then to
meet with a man that contradicteth them. They
will be the maisters of all men, and beliened by al

men, and they will belieue none. The wary discretion of men who are well experienced, they call tepidity, and feare; but as for vnbridled feruours, & noueltyes, full of singularity; & which are the occasions of tumult, these men call the *liberty of spirit*, and the *strength of God*; and they haue, almost euer, in their mouthes, *This, my spirit telleth me; God satisfyeth me in this*; and the like.

At other tymes, they alleadge the *Scripture* of God, but they will by no meanes vnderstand it, as the *Church*, and the *Saints* haue vnderstood it; but only as they list themselves. Believing that they haue not lesse light, then the former *Saints*: nay that God hath taken them for instruments of greater matters, then those others; and so they make *Idolls* of themselves; and place themselves vpon the heades of all men, with intollerable presumption. So miserable is the errour of these men, that being extremly proud they hold themselves for perfectly humble; and believing that God only dwelleth in them, he is indeed far from them; and that which they take to be *light* is proved *darknesse*.

(b) Euen in doing of pen- nance, discretion is to be followed; & whensoever excessive therein is vsed, and not accompanied with docility, & other interiour vertue, it is not only suspicious, but dangerous.

Of these, or such as these, *Gerson* sayth, There are some to whome it is a thing very agreeable, to be gouerned by their owne conceit, and they walke vnder the conduct of their owne inuentions; or rather they are cast headlong, vpon their owne opinion, which is a most dangerous guide. They (b) macerate themselves with too extreme fasting; they watch too much; they trouble

trouble and empty their braine, with excesse of teares, and in the middest of all this, they follow no mans admonition or counsell. They care not to aske the opinion of them that are wise in the law of God; nay they care not to heare them; & when eyther they do heare, or aske their counsell, they despise their sayings. And the cause of this is, that they conceaue theselues to be some great men; and that they know better then all the world, what is fit for them to do. Of these I pronounce, that speedily they shall fall into the illusion of the Diuell; speedily shall they fall vpon the stone of offence, because they are conducted by a blind kind of rashnes, and an excessive kind of lightnesse. And therefore, what soeuer they shall tell thee of any extraordinary *Reuelations*, know thou that it is to be suspected. Al this sayth Gerson.

CHAP. LIIII.

Of some propertyes which they haue, whome we sayd to be deceaued in the last Chapter; and how necessary it is, to take the opinion of others; and of the mischiefes that men are brought to, by following their owne.

THOU art to vnderstand, that some of them ^{(a) He} of ^{contineth} whome I spake in the last chapter, are ^{to describe} people without learning; yea they are cordiall ^{those a-} enemyes to men that are learned. And if perhaps ^{fore sayd} they ^{heretikes,}

they haue a little Latin, to read and to carry a new *Testament* about them, they do belieue themselves so much (conceauing the while, that they belieue God) and they rest so much, vpon certaine light motiues; and do answere themselves thereby, in such blind errors, that how manifest soeuer, in themselves they be, these men know not how to shake them off; and they are so presumptuous, and so impossibly to be perswaded, that, as the Scripture sayth, *A man were better, encounter with a beare from whome they had taken her whelpes, then with a foole that presumeth in his fault.* And yet they haue much, in their memory, and no lesse in their tongue, that saying of S. Paul, *Knowledge doth blow vp, but Charity doth build vp.* And by this they thinke they haue a parrtent to contemne wise men, as men that are puffed vp; & they valew themselves at a high rate, as a kind of people that is full of charity.

(b) Let
heretikes
examine
themselves
by this
rule, and
they will
see their
owne ex-
treme
pride.

The (b) while they marke not, that themselves are the men that are puffed vp with the *pride of sanctity* (which is more dangerous, then the *pride of science*) as a thing which riseth from that which is better, and for the same very reason it is worse, though indeed neither *science*, nor *good workes*, do of themselves produce this moath; but it is the wickednes of the wicked, which taketh occasion to swell, by that which is good. Since the case standeth so, they ought not instantly to contemne such as are wise; because wisdom, of it selfe, is no impediment, but that withall a man
may

may be humble and holy. Yea so many it hath beene, and still is, a great occasion of their being so; & for others to esteeme that they are not so, proceedeth from an erroneous iudgment, and an excessiue pride in themselves. But suppose they were not, yet were those others to remember, that it is written, *Vpon* ^(c) *the chaire of Moyses, sit* ^(c) *Matt. the Scribes, and Pharisees; do therefore that which* ¹⁰ *they direct you to, but do not that which they do.* Whereas these fellows do iust the contrary; for they receaue not the good instruction which wise men giue; and they practise the euill, which they say the others do commit, in being proud. And they despise them, without esteeming that course and order which is both *naturall*, and *diuine*; and that is, that they who are lesse, should be gouerned by them who are more wise.

Nor is this doctrine against that which is deliuered by ^(d) *S. Iohn, That the* ^(e) *Vnction tea* ^(d) *loan. cheth all things*. For that which he intended, is ^a but this, That ^(f) *the grace and light of God,* ^(e) *Of the* ^{holy} *doth sometyes teach a man interiorly by it* ^{Ghost.} *selfe;* and at other tymes, it directeth him to aske the opinion of others; & of whome he is to aske; ^(f) *The true mea-* and so it teacheth all, though not, all alone. To ^{ning of} this purpose, *S. Augustine* layth, *Let vs flye from* ^{this place} *such tētations which incline men to the greatest pride,* ^{of Scrip-} *and are the most dangerous of all others. Or rather,* ^{ture.} *let vs consider, how the Apostle* ^(g) *S. Paul* ^(g) *(although* ^{As.} *he had beene prostrated, and instructed by a voyce from* ^{9.} *beauen) yet, neuerthelesse, was sent to a man, of whom*

he was to receaue the Sacraments; and by whom, he was to be incorporated into the Church. And^(h) Cornelius the Centurion, was sent to S. Peter; not only to receiue the Sacraments, but to vnderstand from him, what he was to beliene; and in whom he was to hope, and whom to loue. For if God did not speake to men, by the mouth of men, the condition of men would be miserable. And how should it else be true which is written, The⁽ⁱ⁾ Temple of God is holy, which Temple you are, if God gaue not answaers out of this Temple, which is men; but should resolute that whatsoeuer men were to learne, should be deriued from heauen, by the meanes of Angells. And so also charity would haue no intercourse by the communication of some hartes with others, if men were not taught by the meanes of other men. S. Philip was sent to the Eunuch; and Moysees tooke counsaile of Iethro, his Father-in-law. All this doth S. Augustine say.

(k) Note
the au-
thorities.

S. Iohn Climacus^(k) doth also affirme, that a man who belieueth himselfe, sauerth the Diuell a labour, in tempting him; for he is Diuell inough to himselfe. In like manner S. Hierome sayth, I will not follow myne own opinion, for that is wont to gine me euill counsaile. And S. Vincentius doth much aduise, that a man, who desireth to be spirituall, may haue some maister to gouerne him; and if he will not haue one when he may, God will neuer communicate grace to that soule, for the pride thereof. S. Bernard, and S. Bonauenture do, at euery turning of a hand, aduise the same. Yea the Scripture of God, is full of it. Sometymes it sayth,

sayth, *Woe* ⁽¹⁾ *be to you, who are wise in your owne* ^{(1) Isa. 3.} *eyes; and in your owne sight are prudent.* And else where, *If thou see a man who esteemeth himselfe wise, belieue that the foole shall go away better cheape then he.* S. Paul admonisheth vs, *not to be wise in our own opinion.* And the Wiseman ^(m) sayth, *What-* ^{(m) Eccl. 6.} *soener thou sayst, to a foole, vnles it be of things that his hart belieues, he will not receiue the words of prudence.* And in another place, *If thou incline thine eare, thou shalt receaue instruction, and if thou loue to heare, thou shalt be wise.*

Therefore, to auoyd prolixity, I say that the holy Scripture, and the admonition of Saints, and their liues, and the experimentall knowledg that we haue; doe all, with one voyce, recommend to vs, that we do not leane, or rest vpon our owne prudence, but *incline our eare*, to the counsayle of others. For otherwise what thing would there be in the world more disorderly, then the Church of God; and the same would happen to any other Congregation of men, if euery one might follow his owne opinion, conceauing that he is in the right. And how can it be, that the spirit of Christ, which is the spirit of humility, of peace, and of vnion, should moue any one to be contrary to the rest of those men, in whom God himselfe doth dwell? And how can it grow from this spirit of God, that a man should haue himselfe in so high esteeme, as that there may not be found, in the whole congregation of men, another, who can teach him, or who

who can iudge, whether his *Spirit* be good, or bad. For as, *S. Augustine* sayth, *He would not fayle to take and follow the counsaile of others, if it were not, that through pride, he shinketh himselfe better then the other, in giuing counsaile.* And though his pride is so great, as to thinke that he is better then others, yet he might thinke, that as one may be lesse good then another, and yet may haue the gift of *prophecy*; and power to cure *sicke persons*, and may haue such *giftes* as these, (which another perhaps, may not haue, (though he be better then the former) so it may also be, that he who is inferiour in other *giftes*, may be yet more eminent, in the *gift* of affoording counsaile; or in *the discretion of spirits*, which another man, who is more eminent may chaunce to want.

And since God is so great a friend of *humility*, and peace, let no man feare, that if the thing which he hath, be of God, it will go from him, or that he shall loose it, only because he submitteth himselfe, for the loue of the same God, to the opinion of another; but rather it wil be more and more confirmed; and if it proceed from other meanes, it will fly away.

(n) *Iacob*.
3.
(o) A wife
and true
conside-
ration.
(p) The
Pride of
the vnder-
standing, is
much
more dan-
gerous,
then the
Pride of
Will, and
why it is
so.

Consider also, that if this wisedome be infused by God, one of the conditions thereof, (according to (n) *S. Iames*) is (o) to haue a *power of perswasion*; and consider yet agayne, that *S. Augustine* calleth these thoughtes *most proud, and most dangerous*. For (p) although the pride and disobedience of the *Will*, be dangerous, which con-

consisteth in being vnwilling to obey anothers Will; yet much more dangerous is the pride of the *understanding*, which consisteth in not being subiect to another, vpon the beliefe which he giueth to himselfe. For a man that is only proud in will, sometymes may be content to obey, because he holdeth another mans opinion to be better; but he that is resolued to hold his owne for best, who shall cure that man? And how shall he be able to obey in a thing, which he holdeth to be lesse good? And if the eye, which is the *understanding* (wherewith it should be able to see, and cure this pride) be blind, it selfe (with being full of the same pride) who shall be able to cure it? And if the light grow to be darkenes, and if the very rule of straightnesse become crooked, what kind of thing, will the rest be?

So great are the mischiefes which grow from pride, that it troubleth al them, with whom it hath to do; for if men will defend their owne opinion in obstinate manner, and be inseparable from it, who shall be able to liue in peace? And to the end, that thou mayst fly, & curse this vice, know that it arriueth so farre, as to make of them that were good Christians, peruerse Heretikes. Nor haue they beene, nor are they such, for any other reason now, but because by giuing more beliefe to their owne iudgment, then to that of the *Church*, and of their *Prelates*, they conceaue themselves to hit the birde in the eye; and that whatsoeuer passeth in their hart, is the worke of

M m

God;

God; & that to belieue the opinion of others, rather the that which they find in their own hart, were to forsake God, for man. But experience & truth demonstrates to vs, that the thing which they thought to be the *spirit of Truth*, was the *spirit of Error*, which not being able to ouercome them otherwise, did assault them (after hauing transformed it selfe, into an Angell of light) vnder the appearance of *Good*; & so deprived them of the life of their soules, for not being content to submit themselues to the aduice of others.

C H A P. LV.

That we must fly fast from our owne opinion; & chuse some person to whome for the loue of God, we must be subiect, and be ruled by him, and what kind of man he must be, and how we must carry our selues with him.

BEING therefore afrayd, and taking a warning by occasion of these fellowes, I admonish thee, that as thou art to be an enemy to thyne owne will, so thou art, much more to be so, of thyne owne opinion; and of resolving to carry thinges, by thyne owne iudgment; since thou seest the euill conclusion, which is made by selfe conceite. Be an enemy thereof, both within doores, and without; and follow it not, euen in trifles. For (a) thou shalt hardly find a thing which so much will disquiet the peacefull rest, that

Christ

(a) Note
this well.

Christ desireth to find in thy soule, (that so he may cōmunicate himselfe thereunto) as to be obstinate, & resolute, to carry the matter after thyne owne mind. And better for thee it were, not to haue that which thou desirest, then to loose that, wherof thou hast so much need, for the enioying of God, with intiere peace. This I say is to be practised by thee, if the ordering of the house do not belōg to thy care; for in case it do, thou must not forbear to do that which seemeth best to thee, though yet withall, thou art to informe thy selfe well, both by making prayer, and taking counsaile, according to the quality of the thing in question.

Thou (b) knowest well inough, that they who are in dāger of receauing some great affront, do beginne to make trial, vpon enduring certaine toyes; that so they may be exercised towards the bearing of such as indeed are great ones. And know thou assuredly, that whosoever is accustomed to belieue himselfe; and doth esteeme himselfe to haue a wise vnderstanding, resolving to beare himselfe out in small matters; will find it very strang, and hard, to depart in greater from his owne opinion. And on the contrary side, a man who hath vsed to call his vnderstanding foole, and to giue it little credit in trifles, will find himselfe facilitated, towards a subiection of himselfe to the pleasure of God, and of his Superiours; and not easily to iudge ill of his Neighbours. And as I haue sayd, that in thinges of smal

(b) Who-
soeuer
will mai-
ster his
will in
great mat-
ters, must
be content
to begin
in small
ones.

importance, thou shalt do well to forsake thyne owne, and to follow another mans opinion, without much examination of who it is, that sayth, or sayth it not; so I tell thee, that in the things which concerne thy conscience, thou art much more to follow aduice; neither trusting thy selfe therewith, nor yet some such other man, as thou mayst find at randome.

(c) Both learning, & experience are wholly necessary to such as are to be the Ghostly Fathers of spirituall persons.

It will therefore be fit for thee, to take for thy guide and Ghostly Father, some person, who is both (c) learned, and of experience, in thinges that belong to God. For without both these qualityes (speaking ordinarily) he will not be for the purpose. For learning alone, is not sufficient to provide for the particuler necessityes, and prosperityes, and temptations, which happen to the soules of such as walke in a spirituall life; and in these cases, as *Gerson* sayth, recourse must be had to men of experience. And it will fall out, many tymes, to them who haue no more the learning, as it fell out to the Apostles; who (being one night, in a tempest at sea) thought that Christ comming towards them, was but some other idle apparition; (holding that for a deceit, which yet indeed was a reall fauour, & the truth of our Lord.) Some man will strike thee into excessive feares, condemning euery thing for euill. And as their owne hearts are very farre from the experience of any spirituall gustes, and illuminations of God; so do they speake therof, as of a thing neuer heard of; and can with difficulty

be induced to believe, that nobler and higher things do passe in the hearts of others, then they find in their owne.

With others also thou shalt meet, who are practised in matters of deuotion, and who are easily carryed towards any gust of spirit, & who make much account thereof. And if any such thing be told them, they hearken to it, with great admiration; esteeming him for more holy, who hath more of them; and he is light in giuing credit to them, as if in them, all were safe.

But because indeed it is not so, many of these persons fall into error; and they suffer also them to fall, whom they haue in charge, for want of giuing them sufficient aduice, against the craft of the Diuell; and in this respect they are as vnfit to gouerne soules, as the former. But (d) know thou, that there are some of so good iudgement,

(d) Note this and learne thereby, wherein true sanctity doth consist.

as to vnderstand, that true sanctity consisteth not in such things as these; but in the accomplishing of the will of our Lord; and they haue experience in spirituall things, and they also can tell how to doubt, and to aske of others who may informe them. Thou (e) maiest trust these last, although they haue no eminency in learning; because that which they haue, is inough, since they haue no other employment, but to looke to themselves. And since it doth so much import thee, to light vpon a good guide, thou must with great instance, beseech our Lord, that he will direct thee, by his providence, to such a one; and

(e) Great experience with great humility, goeth far in making a man able to guyde another in matters of spirit, though there be not so great learning.

thou being once addressed, put thy hart into his hand, with great security; & hide nothing from him, whether it be good or bad. Not the good, to the end that he may addresse it, and aduise thee; and not the euill, to the end that he may reforme it. And do not any thing of importance without his opinion; placing confidence in God, (who is a friend to obedience) that he will put, into the hart, and tongue of that guide of thyne, the thing which shalbe fit for thy saluation. By this meanes thou shalt fly from those two euills and extreames; The one, Of them that say, *I haue no need of mans counsayle, God teacheth me, and satisfieth me*; The other, Of them, who are so subiect to some man, without considering any other thing, but that he is a man; as that the malediction layeth hold on him which sayth, *(f) Cursed be the man that confides in man.*

(f) *Jerem.*
17.

(g) The
true mid-
dle way
that is to
be wal-
ked in,

(h) He
meaneth
chiefely
such as li-
ued in
that de-
sert.

But (e) do thou submit thy selfe to a man, & thou shalt haue escaped the former; and do not confide in the knowledge or force of that man, but in God, who will speake to thee, and strengthen thee by meanes of a man; and so thou shalt haue declined the later danger. And be thou well assured, that how much soeuer thou seeke, thou shalt neuer find any other way so straight, or so secure, for the knowing the will of our Lord, as this of humble obedience, which is so much aduised to, by all his Saints; and so much practised by many of them; as we find, by the testimony of the liues of the holy (h) Fathers. Amongst whom

whom, it was held for a great signe of a mans approaching towards perfection, if he subiected himselfe much to the old man, that was to gouerne him. And amongst the many good things, wherewith *Religious Orders* do abound; thou wilt hardly find any other so good, as that all of them, liue vnder a Superiour, whom they are to obey; not only in exterior actions; but interiorly also in the opinion and iudgement. Who if they haue confidence, and do carry deuotion to the vertue of *Obedience*; they shall lead a life both very safe, and very sweet.

C H A P. LVI.

Wherein he beginneth to declare the second word of the verse, and how we are to consider of the Scriptures; and how we must restrayne the sight of our eyes, that we may the better see with those of our soule, which the freer they are from the sight of creatures, the better shall they see God.

IF thou haue wel considered the words, which I already I haue spoken, thou wilt haue seene how necessary it is, to *Hear*; that so thou maist please our Lord God. Now hearken to the second word which is, *See*. It is not inough to be attentiu to the externall word of God; or yet to the internall inspirations, which are signified by *hearing*; but it is also necessary to keep the eye cleare, that it may *see*. For the *blind*, who do not

see.

(a) A most
necessary
thing it is,
to haue
the eyes
well mor-
tified.

(b) Psal. 8.

(c) Psal.
118.

see the *light*, are no lesse reprehended by Christ; then the *deafe*, who do not *heare* the *Truth*. But do not thinke, when he aduiseeth thee to *see*, that he inuiteeth thee to *see* sportes, or entertainments of the world; for that (a) kind of *seeing*, what is it else, but a kind of *blinding*, since it blocketh vp the *sight* of the soule. It is inough for the eyes of the body, if they behold the earth into which they must returne; and if they cast themselues vp to heauen, where the desire of their hart is lodged; according to that of (b) *David*, *I will behold the heauen, that worke of thy hands, the moone, and the starres which thou hast framed*. And yet if thou haue a mind to looke vpon other creatures, I haue nothing to say against it; vpon this condition, that such a sight may passe from them to God; and that it be, not to forget and loose God therby. For of such sightes as that, *David* (c) sayd to our Lord, *O Lord auert myne eyes, that they may not looke vpon vanity, and quicken me in thy way*.

This wise King, knew well, that inordinate looking, is an impediment to speedy running the Carriere of God; and vseth to make the burning hart of man, grow coole; and therefore it is, that he sayth, *Quicken me in thy way*. For it is plaine, to men of experience, that how much more retired these exteriour eyes vse to be, so much more clearly do men see with their interior eyes. And this sight, is both more cheerefull, and more profitable. And it is but reason, that a Christian man should easily believe this; since

since we read of some Philosophers, who did put out the eyes of their body, that they might haue the eyes of their vnderstanding, more recollected to contemplatiō. Wherin, we are to discard their errour, in thrusting out their eyes; & yet we may serue our selues of their good intention, by recollecting them; and we are, withall care, to keep a guard vpon thē, least such miseryes happen to vs as by dissolutenes of this kind, are wont to rise.

From (d) whence doest thou thinke, that the beginning of the perdition of the world proceeded? I assure thee it came from one disordered sight. *Eue* beheld the forbidden tree, & grew into an appetite of eating the fruit, as seeming to her full of beauty, and gust. She did eate, and she made her husband eate thereof; and that bitt was death, both for them and all their posterity. There is no discretion to behould that, which it is not lawfull to desire; as is plaine, by *David* the holy King; whose eyes took pleasure in looking vpon a woman, as she was bathing in her garden; and he grew to haue reason, thereby, to weep dayes and nights; and to bathe his owne bed, & Royall couch with tears in so great abundance, that his eyes, were as if they had been moath-eaten with much weeping. And he that sayth, *Myne eyes haue poured out, euen floudes of tears, because the wicked haue not kept thy law*, had done better to haue shed them, because himselfe did not keep it. Good counsaile had it beene for his eyes, not to haue taken gust, in that which

(d) Note how the immortalisation of the eyes, was the occasion of the first great sin of Adam, and Eue.

(e) Note
well this
whole
discourse.

cost him afterwards so deare. And so it will also, be good for vs sinners, since we are so loose of the feare, as that, where the eyes go before, the hart with speed goeth after. Let (e) vs therefore put a vayle betweene vs, and euery creature; not fasting our sight wholly vpon any of them; least being there taken vp, we loose the sight of our Creatour; That is, those deuout considerations which we had of him. And do thou belieue for certaine, that one of the most assured signes of a retyred, and recollected hart, is the mortification of the sight, and of a dissolute hart, if the sight be dissolute.

(f) 1. Cant.
s.

There is no pulse which so assuredly declares the disposition of the body, as the eye expresseth the inclination of the soule, either to good, or euill. And therefore the *Spouse* doth prayse the eyes of his fellow *Spouse*, by saying, *That (f) her eyes were, as of the Dove*; giuing vs to vnderstand that they were chaste, as they of the *Dove* are, which vse to be blacke. Let vs therefore see wel, how we see; vnlesse we haue a mind to pay that by lamenting, which we haue sinned in by looking. And if this care must be had, in the exterior eyes, how much more must it be had, in those of the mind; wherein chiefly the seeing well, or ill consisteth; and whereby it is best iudged, whether a man haue eyes, or no. No man doubteth, but that the *Pharisees* to whome Christ Iesus our Lord, was speaking, had eyes in their heades, wherewith they saw; but because their soule had

had no eyes, he calleth them *blind*, and *guides of the blind*. For, as *S. Antony* sayd to a blind man called *Dydimus*, who was full of wise knowledge of holy Scripture, *Thou hast no reason to be troubled for the want of corporall eyes, which cats, and dogges, and other inferiour living creatures have, since the eyes of thy soule are cleare, wherewith God is scene.*

Of this *sight* therefore, art thou to vnderstand that, whereof thou art admonished, in the second word, *see*. If thou wilt performe it, thou hast eyes, which are thy vnderstanding; and this was giuen vs, for the sight of God. Do not fill it with the dust of the earth, and transitory honour; do not stop it vp with the grosse humours of sensuall thoughts; but shaking of such poore thinges as these, which fill the *sight*, preferue thy vnderstanding cleare, that so it may be imployed, vpon him that gaue it; and who demaundes it of thee againe, that so he may make thee happy by it. Do not thinke it to haue been in vayne, that Christ hath freed thee from worldly busines; & was pleased that thou shouldest not enter into the troubles and incommodities of a married life; the cares whereof, vse to trouble their *sight*, who are subiect to them; if our Lord do not impart, a very speciall grace; in the strength whereof, they may comply with both obligations. But thee our Lord hath freed, to the end that thou mightest be wholly his; and that thyne eyes might cast themselues vpon him alone,

(g) Consider, and auoyd, those objects which are so hurtful to our sight.

(h) This may be good counsaile for all Christians according to our severall vocations; though chiefly it be heere meant, for such, as are in state of virginity.

alone, as the chaste *Spouse* should only looke, vpon him, whole *Spouse* she is.

C H A P. LVII.

(a) Heere
beginneth
a most
excellent,
and most
profitable
discourse,

of the
knowledg
of ones
selfe. It
is made at
large and
deserueth
to be well
confide-
red.

(b) The
same place
of holy
Scripture
may haue
diuers
meanings
and all of
them
true, as S.
Augustin
doth pro-
ue at
large lib.
11. Confes.
in many
places.

*That the first thing which a man must see, is himselfe;
of the necessity which we haue of this knowledge,
and the inconueniences that grow vpon vs, through
want thereof.*

THOU (a) shalt therefore hold this order in looking, that first thou looke vpon thy selfe; and then vpon God; and afterward vpon thy Neighbours. Looke vpon thy selfe, that so thou mayst know thy selfe, and haue thy selfe in small account. For there is not a worse kind of deceit, then to be deceaued in ones selfe; and to esteeme himselfe for other then indeed he is. A piece of durt thou art, for as much as cōcerneth thy body; and a sinner thou art, for as much as concernes thy soule; and if thou esteeme thy selfe to be more then this, thou art blind. And the *spouse* will say to thee, *If thou dost not know thy selfe, O thou who art sayre amongst women, go out, and looke after the footsteps of thy hearde, and feed thy kiddes, by those cottages, or tents of the sheepearde.* This place, I will declare to thee, according to the *Greeke* letter and the vulgar edition, which the Councell of *Trent* directeth vs to follow, (b) although the *Hebrew* letter do carry another sense: They say therefore, according to the opinion of S. *Grego-*

S. Gregory, S. Bernard, and Origen after this manner. There is nothing so much to be trembled at, as to heare it sayd, by the mouth of God, *Go out, and see*. For if the saddest word that a Father can say to a sonne, or a husband to a wife (whome he kept in great honour, and abundance) is to separate her from his estate and protection, by saying, *Go thy wayes from me, and from my house*; what kind of thing shall it be, for the soule to depart from God, but to be banished from all happynes, and to fall into all miseryes? *Whither shall we go*, sayd S. Peter to Christ, *for thou hast the wordes of eternall life*? *Whither shall we go*, for thou hast the fountayne of life, and thou only hast it? *Whither shall we go*, O thou sweet and cheerfull light, without which, all is darknes? *Whither shall we go*, O thou bread of life, without which all is deadly hunger? *Whither shall we go*, O thou most strong defence, without whome, even security it selfe, is but danger? In fine, whither shall that sheep go, which is all environed with wolves, if the shepheard do forsake it, and cast it off? (c) *Whither shall we go*, sayd S. Peter to Christ, *for thou hast the wordes of eternall life*? *Whither shall we go*, for thou hast the fountayne of life, and thou only hast it? *Whither shall we go*, O thou sweet and cheerfull light, without which, all is darknes? *Whither shall we go*, O thou bread of life, without which all is deadly hunger? *Whither shall we go*, O thou most strong defence, without whome, even security it selfe, is but danger? In fine, whither shall that sheep go, which is all environed with wolves, if the shepheard do forsake it, and cast it off?

(c) It is so, & he that doth not thinke so, doth not thinke of it, as he ought.

I say yet once againe, that there is not a thing, which ought to mak a man tremble more, or labour more for the auoyding of it, if he be, in the plentifull and cheerefull house of God, and in the hand of his most strong protection, then to

heare these words, *Go out, and see*. This *going out*, is no trifle, but the cause of all mischief. For that man who is made destitute of diuine help, and left to his own strength, what will he do, as sayth *S. Austine*, but that which *S. Peter* did, when he denyed Christ? And that, without knowing, or repenting himselfe of the euill which he had done, till the diuine countenance, and fauour of Christ, did shine vpon him, who by falling into sinne, had forgotten him; giuing knowledge to *S. Peter* of the misery into which he had cast himselfe; and giuing him griefe for the same; & letting him see, that the cause of his fall, was his hauing confided in himselfe. So that the reason why our mercifull Lord groweth so rigorous, in turning his children out of doores, is because they do not know themselues; esteeming that they are somewhat, and resting so vpon their owne strength.

(d) Com-
panions
in sinne,
compani-
ons in
torment.

To this soule therfore, the *Sponse* doth say, *If thou dost not know thy selfe, get thee out, and see the footsteps of thy beards of Cattell*. Which is as much, as if he had sayd, that he gaue her ouer, to follow the trace, and workes of sinners, who commit iniquity by troopes, *like beards of Cattell*, one helping on the other. And (d) so also, at the last day, shall they be tyed vp in bundles, to be jointly burnt in the fire of hell, who heere haue jointly giuen themselues to sinne. And the *sponse* to such a soule doth say, *Thy beards*; because sin is of vs, and not of God; and the good that we do

do, is of God, and not of vs; since we do it by vertue of him. Now this, he is resolued, that we should soundly know to be so; not so much for that which it importeth him, (whose glory in himselfe, is not increased, although he be glorified by vs) but for that which concerneth vs; for whose good it makes (and that greatly) to know, that the honour, of all the *good* we haue, or do, must be ascribed to him, and not to vs. And if, of that which he placed in vs, for his owne prayse, we will erect an *Idoll*, by attributing the glory of the incorruptible God to our selues, who are corruptible men; he will not suffer it to passe unpunished, but will say, *Continue thou, with that which is thyne, and perish; since thou wouldest not remaine in me, who had a mind to saue thee, from perishing.*

O with how ^(e) high *Truth*, are these words accomplished in proud men; and how soone do they grow from being spirituall to be carnall; from being recollected to be dissolute; from being gold, to be durt. And they who were wont to feed vpon the bread of heauen with gust, do afterwards take pleasure to eat the food of swine. And it groweth to be afflictive to the, not only to do the works of God, but euen to heare men speak of him. Whence doest thou thinke it did proceed, that some persons who were chaste in their youth (although they were assaulted with stinging temptations) when they came into old age, haue miserably fallen into such deformed vileness
of

(e) read &c.
take heed
and trem-
ble.

(f) The
fruit of
pride.

of this kind, as that they were amazed, and even did abhorre themselves. The cause was this. In their youth they liued with holy feare, and with humility; and finding themselves so, vpon the brimme of falling, they called vpon God, and were defended by him. But (f) when afterward, vpon a long possession of the chastity which they had, they grew to be high fed, and to confide in themselves, at that very instant were they forsaken by the hand of God, and did that, which was proper to themselves, which was to fall. And so is it accomplished, *That they feede their kiddes;* which are their light, and dishonest appetites, *neere the Tentes of the shepherdes,* which are the bodies of the creatures of God; For in them they dwell, as if it were in a Tente, which is set vp in a field, to be remooued vpon euery short warning, and not, as in a house, or Citty of rest. And so they are sayd with much reason, to feede their senses vpon bodies; and thinges belonging to the body; because, by their pride, they lost the true sense which they had; believing otherwise of themselves, then they are, (which is indeed but to be sinners, and good for nothing of themselves) and robbing God of that glory, which doth so duly, and truly belong to him, for all the good which we doe at all.

Awake therefore, O daughter, and be warned by the hurt of others, and serue thy selfe of the threat, least otherwise thou be put to feele the smart. And be thou like the *sponse*, to whome
this

this speech was vsed, who hearing so sad a word (of, *Go thy wayes, and see*) to fall from his mouth, from whome all good thinges proceed, she considered, and she knew her selfe; and she cast off certayne presumptions, to which formerly she had beene subiect. Being thus humbled by this reprehension, the spouse doth comfort (s) her, by saying, *I haue resembled thee, O thou my friend, to (g) Cant. 5. my troopes of horse amongst Pharaos Chariots, thy cheekes are fayre as of a Turtle.* By pride a man growes like the Diuell; who as the Gospell sayth, *did not remaine in the Truth*, which is God; but did resolve to subsist in himselfe, and vpon himselfe to leane, and rest, and so he fell. For a creature cannot subsist in himselfe, but in God. And on the other side, a man, by the humble knowledge of himself, growes like to those good *Angells*, who did cast themselues vpon God, and vntied themselues from themselues. For they saw that they were, but as a kind of broken reed; & so God vpheld them, and confirmed them. And they cryed out saying, *Michael*, which signifieth, *Who like sa God?* Wherein they contradicted the wretched *Lucifer*; and his followers, who would needes make *Idolls* of themselues, ascribing that to themselues, which did belong to God; which is, *Take the beginning, and the protection, and the entiere repose of all creatures.* Not as if they conceaued; that this could be (they who knew themselues to be creatures) but because they tooke pleasure in it, as if so it had beene. As

(b) Note
and take
heed.

proud men vse to do; who although with the *mouth*, or *understanding*, they crye out, that they hold; and hope for all their good from God; yet by (h) their *will*, they exalt themselves, and they vainely reioyce in themselves; as if of themselves they had that good. Confessing with their *understanding*, that the glory is due to God, but robbing him of it, by the *will*.

But those good *Angells*, cry out, both with the *will* and *understanding*, *Who like to God?* For with their *harts* they did humble, and disesteeme themselves; as they knew by their *understanding*, that they were to do. And for this, they were exalted, to the participation of God, without so much as a possibility of ener loosing it. Now, *to these troupes of horse*, which is the Angelical army *that destroyed Pharao, and his chariots in the red sea*, Christ compareth his *Spouse*, when she is content to know, & measure her selfe; & he praiseth her cheekes, wherein she vseth to shew bashfullnesse. For the *spouse* was ashamed of that reprehension, as hauing demanded higher thinges, then were conuenient for her meanenesse. And her cheekes, of bold, grew bashfull, and chaste, as of the turtle; which is an honest and a modest bird. And for this it was, that the deuout S. Bernard (i) sayd, *That he had found by experience, that nothing was more profitable, for the obtaining, conseruing, or recovering of grace, then euer to liue in feare, and holy care.* When (k) we want grace, we must haue feare, becaule we are ready to take a thou-

(i) S. Bernard, was therefore no Protestant.

(k) A Christian must euer liue with a holy kind of feare and care.

thousand falls. When we haue it, we must haue care, because we are to worke, in conformity of the talent which God bestoweth on vs therby; & most care of all when we loose it; because that fauour went from vs, by our negligence. The Scripture doth therefore say, *Blessed is the man who doth alwayes feare.*

C H A P. LVIII.

That we must be diligent to find out the knowledge of our selues; and by what meanes this may be done; and that it is fit for vs to haue some priuate place, into which we may dayly retire our selues for a tyme.

BY that which heere is sayd, and by much more, which hath beene sayd by the Saints, in prayse of *the knowledge of ones selfe*, thou wilt find how necessary this lewell is, for the coming afterward to know God. And since thou hast a mind, to build a house in thy soule, for so high a Lord, know thou, that ^(a) not the ^(a) God high, but the *humble of hart*, are his houses. There- ^{will neuer} ^{inhabite} ^{a proud} ^{hart.} fore let thy first care be, to digg deep, in the earth of thy littlenes; till hauing freed all that which thou hast, from being esteemed by thy selfe, thou come at last, to the firme stone, which is God; vpon which, & not vpon thyne owne false earth, or sand, thou art to build thy house. For this did the blessed S. Gregory say, *Thou who thinkest to*
O o 2
raise

rayse up a building of vertues take into the first part of thy care, the foundation, which is humility: for he that pretendeth to haue vertue without it, is like a man that would carry ashes in his hand, against the wind. This he sayth, not only because vertues do not profit men without *humility* (though rather indeed without it, they be no vertues) but for that they are an occasion of great perdition, as a great building vpon a sleight, and weake foundation, would be sure of a great fall.

According therefore to the height of other vertues, the foundation of *humility* is to be layd low; to the end that the soule may be firme, and not puffed first vp, & then down by the wind of *Pride*. And if thou say, where shall I find this pretious iewell of *the knowledge of my selfe*? I tell thee, that although it be of great valew, yet (b) art thou to find it in the stable; and in the midst of the dung of thine owne pouertyes, and infirmityes, remouing thine eyes from looking on the liues of others. Do not busy thy selfe to know curious thinges; but turne in thy sight, vpon thy soule; and continue in examining of thy selfe. And although at the first, thou canst not lay hold vpon this *knowledge* (like one that goeth out of a bright Sunne-shine, into a darke chamber,) yet (c) by continuing, in a quiet manner, thou shalt see, by little & little, with the grace of God, whatsoeuer is in thy hart, though it lye in the most secret corners thereof. And that thou mayst know the meanes, which thou art to vse, in a thing

(b) Where humility is to be found.

(c) Observe, and practise this, for thou wilt find it most certainly true.

thing that doth so highly import thee, giue eare to S. Hierome, who speaketh thus to a married woman. In such sort art thou to haue care of thy house that thou also mayst find some resting place for thy soule. Seeke out some fit corner, and retyred from the noyse of thy family, to which I would haue thee go, as one doth into a haven, flying frō the stiffe tēpest of thy cares. And there be thou, in reading of spirituall books and continnall prayer, and in the thoughts of another life, and they so firme, as that all the employments of the rest of the day, may be made light to thee, by this tyme of thy retraite. Nor do I yet say this, to withdraw thee from the gouernement of thy house, but rather that so thou mayst learne thereby, and consider how thou art to carry thy selfe therein. If this Blessed Saint do recommend to a married woman, that she free her self from the busines of her house for some tyme, and retyre her self into some quiet place, to read, and thinke of heavenly thinges; with how much more reason is it, that a Virgin of Christ, who is free from worldly cares; and who should thinke that she liueth not for any thing els so particularly, as to frequent prayer, & to practise both interiour and exterior recol-lection, should seeke out some priuate, and hidden place of her house, wherein she may haue her deuout books, and deuout pictures; and that the same place may be only deputed, to the vse of seeing, and tasting, how sweet our Lord is.

The state of Virginity which thou hast taken, is not meant for this, that thou shouldst be wrap-

(d) The
noblenes
of the
state of
virginity.

(e) Coloss.
3.

(f) Recol-
lection is
necessary
for soules
that pre-
tend to
serue
God.

(g) Cant.
4.

ped vp in the cares of this world, which passe & perish. But as it carryeth resemblance to the (d) state of celestially spirits (for as much as concernes the entières & incorruption of the flesh) so thou art to thinke (to the very out side of thy power) that no thought of earth must haue entrance into thy hart; but thou art to be a living *Temple*, wherein the sacrifice of continuall prayers may be offered, and prayes of him that made thee, founded forth without intermission. Let this only thought possesse thy hart; *how thou mayst please our Lord*, as (*) *S. Paul* sayth. Giue thy selfe, for dead, to the world, since thou hast espoused thy soule to a celestially King. And (†) remember what he sayth to the *Spouse*, *A (‡) garden shut vp, O my sister and my spouse; a garden shut vp*. For not only art thou to be kept cleane in thy body, but thou art also to be very retyred, & recollected in thy soule. And because *Virginity* is imbraced among Christians, not only for what it is in it selfe; but because it helpeth to giue the soule to God, with more *freedom of spirit*; that *Virgin*, who is content with the only *Virginity* of her body, and is not carefull of progresse in vertue, and prayer, and taking gust in God; what other thing doth she, then dwell vpon the way; and not procure to arrive to the iourneys end? And it were, as if thou hadst all thinges ready to sew, and worke, and shouldst neuer set thy selfe about it.

A shameful thing it is for any Christian not to exercise himselfe in reading of spirituall bookes; and

and not to carry holy thoughtes in his soule; but for a *Religious man* not to do it, or for a *Priest*, or for a *Virgin*, who haue giuen themselues away to Christ, is not only a thing shamefull, but vn-sufferable. And therefore, if thou wilt reape the fruites of that holy Virginity, which thou hast promised to Christ, be an enemy both of *seeing*, and being *seene*. Go abroad the least thou canst, though it be euen to holy places, & good works; for so it is fittest for young folks. Do not plunge thy selfe into transitory cares; & when thou hast done working somewhat with thy hands, (which being moderately vsed, will do thee good, both in soule and body) & hauing complied with thy obligations, either of necessity, or Charity (according to that rule of life which hath been prescribed to thee) take as much tyme as thou canst, to be shut vp in thyne Oratory. And although at the first, it may chance to go against thy stomake; thou wilt come to find, that they are the affaires of heauen which are treated there; and that thou takest not so much gust in the expence of any tyme, as that which thou spendest there in peace.

CHAP. LIX.

Wherein he prosecuteth the exercise which conduceth to the knowledge of ones selfe; and how we are to profit in the use of reading, and of Prayer.

HA V I N G then found out this priuate place; retire thy selfe into it, twice euery day, at the least; Once in the morning to thinke vpon the sacred passion of *Iesus Christ* our Lord, as I will shew thee afterward; and once againe, in the euening, at the shutting vp of the day, to attend to the exercise of *knowing* thy selfe, and let thy way to that, be this. Take first some booke of good instruction, wherein, as in a glasse, thou mayest see thy faultes; and that thy soule may therewithall receiue such food, (a) as to be encouraged in the way of God. This reading, must not be vsed with any trouble, nor by turning ouer many leaues; but with raising vp the hart to our Lord, to beseech him, that he will speake to it, with his liuing and powerfull voyce, by meanes of those words which there thou readeest. And that he wil giue thee the true vnderstanding thereof; and with this attention, and reuerence, obserue and hearken to God, by those wordes which thou readeest, as if thou heardest himselfe preach, when he spake heere in the world. In such sort, that although thyne eyes be cast vpon the booke, do not thou fasten thy selfe to it, with
so

(a) A most excellent aduise how spiri-
tuall
books are
to be read
with great
profit of
the soule.

so great an anxiety of mind, as to make thee not so well to thinke of God; but conferue a moderate and peacefull attention, which may not enthrall thee, nor hinder the free, and superiour kind of attention, which thou art to yeald vnto our Lord; and reading thus, thou wilt not grow weary.

By this meanes, our Lord will giue thee, the liuing sense of the wordes, which in thy soule may worke, sometimes repentance of thy sinns, at other times a confidence in him, and his pardon of them; and he will open thy vnderstanding towards the knowledge of many other thinges, although thou read not many lines. Sometymes, it wilbe fit to interrupt thy reading, & to thinke of somewhat, which resulteth from thence; and then to returne againe to read, and so at once thou shalt profit, both in reading, and prayer. And with a hart thus deuout and recollected, thou mayest beginne to enter, vpon the exercise

Of the knowing of thy selfe; & then vpon thy knees, thou shalt thinke, to what an excellent, and so- ueraigne maiesty thou art going to speak. Which yet ^(b) thou must not conceaue to be farre from thee; but that he filleth heauen and earth; & that there is nothing wherein he is not; and that he is more within thee, then thou thy selfe. And considering thyne owne poorenes, make thou a profound internall reuerence, humbling thy hart, as if it were a kind of Ant in the presence of an infinite Essence, and desire that thou mayst haue leaue to speake. Begin first to speake ill of thy selfe;

(b) How we are to thinke vpon God when we go to pray.

selfe; and make thy confession in generall: and particularly also (if it occure to thee) demand pardon of that, wherein thou mayst haue offended him, that day.

(c) Some few vocal prayers, wherein moderation is to be vsed.

(d) Our B. Lady must be deuoutly prayed to, by vs, as a great intercessour with her Sonne our Lord, for the pardon of our sins: but especially Christ Iesus our Lord, who is the only hope of our saluation.

Resort then to some of those (c) deuotions, to which thou art accustomed, but let the not be so many, as that they may breake thy braynes, & dry vp thy deuotion; nor yet do thou leaue them altogether; because they serue to stir vp the soule to piety; and for the offering also of that seruice of our tongue to God, in token that he gaue it to vs. For this reason, *S. Paul* teacheth vs, *That we must pray, and sing, with the spirit both of the voyce, and of the soule.* And these prayers must serue to obtaine fauours of our Lord, not only for thy self, but for them to whom thou hast particular obligation; and for the whole Church of Christ; the care whereof, thou art to haue deeply fixed in thy hart. For if thou loue Christ, it is reason that thou be neerely touched, by that for which he shed his bloud. Pray as well for them that liue, as for the soules that are in *Purgatory*, and for all that infidelity, which is deprived of the knowledge of God; beseeching him to bring al vnbeleeuers to his holy *Fayth*, since he desireth that they should all be saued. And these prayers, or the most of them, are to be addressed two wayes. By the one, to our (d) Blessed Lady; to wardes whome thou must be sure to carry a very cordiall loue, and to haue entiere confidence, that she will be a true mother to thee in all thy necessities;

tyes; and the other to Christ Iesus our Lord, which also must be a most familiar refuge in thy troubles, and the only hope of thy saluation.

C H A P. LX.

How much the Meditation of death, doth profit towards the knowledge of a mans selfe; and of the manner how it is to be meditated, for as much as concerneth the death of the body.

AFTER ^(a) this, giue ouer to pray vocally; and conuaye thy selfe into the most inward part of thy hart; and make account, that thou art appearing in the presence of Christ Iesus; and that there are no more in the world, but thou, & he. Consider, that before thou camest into the world, thou wert *nothing*; and how that Omnipotent goodnes of our Lord God, drew thee out of that profound bottome of *not being*, and made thee his creature; and that, not after an ordinary manner; but he made thee a reasonable creature. Consider, how he gaue thee a body, and a soule; to the end that with them both, thou mightest labour in doing seruice to him. Make account that thou art then, in the very passage, out of life into death; and hauing the most true feeling of it that may be, say to thy selfe, *This houre of my end is once to arrine; and I know not whether it shall be so night, or so morrow; and since it must certainly come, it is reason that I take it into my thought.* Consider,

(a) If this Chapter and the two next do not mooue thee, I know not what will,

how thou shalt fall into thy bed; and how thou must sweate, that sweat of death. Thy breast shall beate, and rise vpward; the very stringes of thyne eyes shal breake; the colour of thy face shal vanish; and through the excesse of payne, that, so friendly society of thy body, and soule, shall be cut off.

They shall prepare thy body for buriall; & lay it vpon a Beare; and they shall carry thee to the earth, some weeping, and others singing; & they shall cast thee into a strait graue; and load thee with dust; and when they haue troaden well vpon thee, thou shalt remaine alone, and be soon forgotten. Consider all this, by which thou must passe; and thinke what kind of thing thy body will be vnder ground, and how soon it will come to such a passe, as that whosoever he be that loues thee most, will not endure to see thee, or smell thee, or come neere thee. Behould then, with attention, to what end this flesh, and the glory of it doth arrine; and thou wilt see, what fooles they are, who being to go out of the world so poore, do now walke on, with so much anxiety, of being rich; and being so soone to be so defeated and forgotten, haue such thirst to ranke themselves in higher places then others: & how deeply they are deceaued who regale their body, and walke in conformity of their desires; since thereby they haue done nothing, but make themselves cookes for wormes; being curious to dresse the meate which they are to eate: and, the while, they,

they haue made, by those short delights, a purchase of certaine tormētts, which shall neuer end. Consider, and behold with great attention, and leasure, thy body stretched a long in thy graue; and making account that already thou art there, procure to mortify thy desires, of flesh & bloud, as often as they shall come to thy mind; and so also mortify thy desires of pleasing, or fearing to displease the world; and of making any reckoning of whatsoeuer thing, is most flourishing, since thou art to leaue both it, and thy selfe, so suddenly, and so miserably. And considering how thy body (when first it shall haue beene fed vpon by wormes) will be conuerted into filth, & dust, do not thinke of it heereafter, but as of a dunghill couered with snow; the very remembrance whereof, may turne thy stomacke. And possessing thy body in this manner, thou wilt not be deceaued in the estimation thereof; but thou shalt obtayne the true *knowledge* of it; and shalt vnderstand how thou art to gouerne it; looking forward vpon the full point to which it must arriue, as he that placeth himselfe in the poope of the ship, that so he may direct it the better.

C H A P. LXI.

Of that which is to be considered in the meditation of Death, about that which shall happen to the soule; that so we may profit the more, in the knowledge of our selues.

(a) A most
singular
discourse.

TO this (a) which thou hast heard, is thy body to arrive; it remaines that thou heare, what shall happen to thy *soule*; which in that houre of thy death wilbe full of anguish, by the remembrance of those offences, which, in thy life, thou hast committed, against our Lord. And those thinges seeming grieuous at that tyme, which before, thou thoughtst to be of little moment, it wilbe depriued of the vse of thy senses, nor will thy tongue serue thee for the asking succour of our Lord. Thy vnderstanding will grow so darke, as that thou wilt scarce be able to thinke of God; and, in a word, by little and little, the end of that houre draweth on, wherein, by the commaundement of God, thy soule is to spring out of thy body; and when that resolution, concerning it must be taken, which shall fasten it, either vpon eternall damnation, or eternall saluation. It must heare, from the mouth of God, eyther, *Depart from me to eternall torment, or remaine with me in state of saluation, either in purgatory, or in Paradise.* Thou art to be wholly depending vpon the hand of God, and of him only, thou mayst

mayst hope for remedy ; and therefore thou oughtest , in thy life tyme , to fly farre from offending him , of whome then thou art to haue so much need . The Diuells will not be wanting to accuse thee ; and demaund iustice of God , against thy soule ; laying particulerly to thy charge , e- uery sinne which thou hast committed ; and if then the mercy of God forget thee , what wilt thou be able to do ; thou poore , weake sheepe , be- ing enuironed by those rauinous wolues , who are so full of desyre to swallow thee vp .

Consider then , in this tyme of thy recolle- ction , how , in that straitte passage , thou art to be presented before the iudgement of God , all naked , and (b) deprived of all thinges ; sauing on- ly , that thou shalt be accompanied by the good which thou hast wrought , or by the euill which thou hast committed ; and say to our Lord , that now thou doest willingly present thy self to him , to the end that thou maiest obteyne mercy in that other houre , when perforce thou art to part out of the world . Make (c) account that thou art some theefe , who is taken in the manner , whi- lest he is stealing ; & whom they present with his handes bound before the Iudge . Or else , that thou art some woman , whose husband found her dishonouring his bed , and who , through the ex- cesse of confusion , knoweth not how so much as to lift vp her eyes , and much lesse how to deny the fact . And do thou belieue , that God hath much more cleerely scene all that wherein thou hast

(b) There is no com- pany in death, but the good or euill which we shall haue done.

(c) Help thy selfe to be con- founded with shame & sorrow for thy sinnes, by these com- parisons.

hast euer offended him, then any eyes of man can see that which is done before him. And be thou full of shame, for hauing bin so wicked, in the presence of so great a goodnesse. Couer thy selfe with that very shame, which before thou didest loose; and procure to find, in thy selfe, confusion for thy sinnes, as one that standes in the presence of her soueraigne Lord and Iudge.

Accuse thy selfe then, as thou shalt afterward be accused; and especially draw to thy memory, the most greiuous of those synnes, which thou hast committed; though if they should be sinnes of the flesh, it is safer for thee not to detaine thy selfe very particularly vpon them; but only do it, all in grosse, as of a thing that stinckes; and the beholding whereof doth greatly amaze thee. Iudge thy selfe, and sentence thy selfe for wicked; and cast downe thyne eyes, vpon those fyres of hell; believing that thou hast well deserved them. Lay (d) on the one syde the blessings which God hath bestowed vpon thee, from the time of thy Creation; walking with thy discourse, both ouer thy *body*, and thy *soule*; and thinke how thou wert obliged to reuerence him, and to be gratefull to him; and to loue him, with thy whole hart; seruing him with entiere obedience; and obseruing the commaundements, both of him, and of his *Church* with all the power thou hast. Consider how he hath conserued thee, by a thousand other benefits that he hath bestowed vpon thee; & as many miseries from which he hath deliue-
red

(d) If thou
hast a ge-
nerous &
noble hart
this
thought
will
pierce it.

red thee; and aboue all things remember, how
(to inuite thee to be good, by his example, and
loue) the same Lord of the world, came into it,
by making himselfe a man; and for the reliefe of
thy miseries, and the remouing of the blindnes,
wherein thou wert, would needs endure many
afflictions, and first did sheed many teares; and
afterwards his very bloud, and he did cast away
his precious life for thee. All (e) which pondera-
tion, in the day of thy death, and of the iudge-
ment which must passe vpon thee, shalbe placed
in one ballance; laying it to thy charge as that
which thou hast receaued; and an accocunt shal-
be demanded at thy hands, how thou hast serued
thy selfe of so great fauours; and how thou hast
carried thy selfe in the seruice of God, and with
what care thou hast kept correspondence with
that so great goodnes; wherewith God hath de-
sired, and procured to saue thee. Consider well,
and thou shalt see, how much reason thou hast to
feare, since not only thou hast not answered by
doing seruices, according to thy debtes and obli-
gations; but thou hast payed him with euill for
good; and hast despised him, who hath valewed
thee at so high a rate; turning thy backe, and fly-
ing from him, who did so fast follow thee, for
thy good.

What thanks doth it seeme to thee, that thou
art to giue him, who by his infinite mercy hath
deliuered vs from hell, we hauing so iustly deser-
ued it. What shalowe offer him for a present, who

(e) Our
Lord giue
vs all
grace, to
make
great vse
of this
certaine
truth.

(f) Yea,
& with-
out Per-
haps.

(g) Nay,
the for-
mer is the
greater
mercy.

hath so often stretched forth his hand towards vs; that the Diuells might not strangle and carry vs instantly away to hel. And to vs who have been cruell offendours of his Maiesty, he hath been a piteous Father and deare defendour. Consider, that (f) perhaps there are soules in hell, who haue committed fewer sinnes then thou. And in such sort weigh thy selfe, and serue God, as if for thy sinnes thou hadst already entred into hell, and that he hath fetched thee out from thence. For it comes to the same account, for him to haue hindered thee from going thither, as thou didst deserve, or to draw thee, out from thence through his great (s) mercy, after thou shouldst haue beene entred in. And if, by comparing the blessings which God hath afforded thee, and the sinnes which thou hast committed against him, thou do not yet find in thy selfe that shame or sorrow, which thou desirest; be not yet afflicted therewith; but continue in this discourse, and lay before the eyes of God, thy hart which is so wounded, and so indebted to him; and beseech him that he will tell thee who thou art, and what account thou art to make of thy self. For the effect of this exercise, is not only to vnderstand that thou art wicked, but to feele it, and to tast it, with thy will; and to take fast hold of thy sinfulness, and vnworthynes; as a man would clap the stinking carren of a dead dogg, to his nose.

Therefore are not these considerations, to be certaine fleeting thinges; nor the work of one day

day alone, but they are to be of good length; and to be vsed with much quietnes; that by little and little, the will may go drinking vp that contempt and vnworthynes, which by thy *vnderstanding* thou dost iudge due vnto thy self; & this thought of thyne thou art to present before God, beseeching him, that he will lodge it in the most inter-nall part of thy hart. And from thenceforth esteeme thy selfe, with great simplicity and verity, for a most wicked creature; deserving all contempt and torment, though it were, euen that of hell. And ^(h) be thou ready for the patient suffering of any labour, or neglect which shall occur; considering, that since thou hast offended God, it is but reason, that all the creatures should rise against thee, to reuenge the iniuries that are done to their Creatour. By ⁽ⁱ⁾ this patience of thyne, thou shalt vnderstand, if in very deed thou thinke thy selfe a sinner, and worthy of hell; say-
ing within thy selfe, All the mischisfe that they can do me, is very little; since I haue deserued hell. Who is he, that will complaine of the byting of flies, When he hath merited eternall torments? And thus go thou wondering, at the infinite goodnes of God, how he can perswade himselfe, not to cast off, such a stincking worme; but to maintaine it, and to regale it; and to powre blessings downe vpon it; both in body and soule; but al this must be for his glory, and not that we, haue any thing to glory in.

^(b) The true vse which is to be made of these considerations.

⁽ⁱ⁾ Note this.

C H A P. LXII.

That the dayly examination of our faults, helpeth much towards the knowledge of our selues; and of other great benefits which this practise of Examen doth bring; and of the profit which commeth to vs, both by the reprehension of others, and those also which our Lord doth interiourly send vs.

TO end the Exercise of thy knowing thy selfe; two things there remaine, for thee to heare. The first, that a Christian ought not to content himselfe, with entring into Iudgment before God, for the accusing himselfe of those finnes which in former tymes he had committed; but of them also, which he committeth dayly; because thou wilt hardly find a thing so profitable, for the reformation of thy life, as to take account how thou spendest it; and of the defects which thou dost fall into. For that soule, which is not carefull to examine her thoughtes, and wordes, and deeds, is like to some lazy husbandman, *who hath a vineyard, and who, as Salomon layth, passed by it, and saw the hedge fallen downe, & the vineyard it self full of thornes*. Make account that they haue recommended the daughter of some King to thee, of whome thou art to haue continuall care, that she be well taught; and that, at night, thou take account of her; reprouing her for her faults, and exhorting her to practise vertue. Consider thy selfe

self (a) as a thing recommended to thy self by God; and teach thy selfe to know, that thou art not to liue without a law, or rule; but in a holy kind of subiection, and vnder the discipline of vertue; & that thou shalt (b) neuer do any one thing, that is ill, but thou shalt be sure to pay for it.

(a) The great obligation which we haue to looke to our souls.

(b) Marke this well.

Enter (c) as it were, into the chapter-house with thy selfe, towards night; and iudge thy selfe very particularly, as thou wouldest do any third person. Reprehend thy selfe, and punish thy selfe for thy faultes; and preach thou more to thy selfe, then to any other body, how much so euer thou loue him: and where thou findest most fault, there procure to apply most remedy. For belieue me, that by the continuance of this *examen*, and reprehension of thy selfe, thy thoughts cannot continue long without being reformed. And thou shalt arriue to a science, which will doe thee much good; and it will make thee weepe, & not swell; and it will keep thee, from that dangerous infirmity of pride, which entreth euen insensibly, by little and little; a man thinking well, and taking contentement in himselfe.

(c) An earnest & an excellent lesson concerning the strict examination of our conscience.

Be very watchful against the approach thereof; and preserve thy selfe with all care. Take not thy selfe into good conceite, but know, by the light of *truth*, how to reprehend, & be displeasing to thy selfe; and to the mercy of God wilbe neere thee, in whose sight they only are pleasing, who are displeasing in their owne. And he pardoneth their faultes, with a great liberality of goodnesse,

(d) But it
must be a
true one.

who know them, and who humble themselves for them, with (d) a true *iudgement*, and who lament them, by their *will*. Thou shalt also hereby, decline two other vices, which are the ordinary companions of *pride*; and they are, *ingratitude*, & *sloth*. For by knowing, and mistaking thy defects, thou wilt see thy weakenesse, and thy vnworthynesse, and the great mercy of God, in suffering, & pardoning thee, & in bestowing benedictions vpon thee, who hast deserued misery; and by this meanes, thou wilt be *gratefull*. And on the other side, considering the little good thou doest, & the many sinnes which thou committest; thou wilt be awaked, out of the sleepe of slouth, and wilt every day begin with new seruour, to serue our Lord, seing the little that thou hast done hitherto.

For this, and many other benefittes, which grow, from a mans *knowing*, and *reproouing himselfe*, a holy old man of ancient tymes, being as-

(e) A hard
lesson; but
by the
goodnes,
and grace
of our
Lord Ie-
sus, it is
learned &
practised,
by milli-
ons in the
Catholike
Church.

ked, whether a man might be more secure, by seru-
ing God in solitude, or in company of others,
did answere, *That if he knew how to reprehend him-
selfe, he might be euery where safe; and if not, that he
would be euery where in danger*. And because, through
the inordinate loue which we beare our selues,
we cannot know, or reprehend our selues, with
that vnpartiall iudgement which *truth* requires,
we must (e) thanke that person that doth it for vs.
And we must earnestly beseech our Lord, that
himselſe will rebuke vs with loue; bestowing
vpon

vpon vs light and *truth*, that so we may belieue
 of our selues, as we ought, in very deed, to be-
 lieue. And this is that, which the prophet ^(f) *Ie-* ^(f) *Ierem*,
remy desired, saying, *Correct me o Lord in iudgement*, ^{10.}
and not in fury; least otherwise, thou do turne me in-
to nothing. To correct with fury, doth belong to the
 last day; when God will send the wicked to hell,
 for their synnes; and to correct in iudgement, is to
 reprehend his children in this world, with the
 loue of a Father. Which reprehension, carrieth a
 great testimony with it, that God loueth such a
 person. Nor is there any other so sure an one, as
 that; nor which bringeth so good newes, as be-
 ing the preface to vs of our receiuing great fa-
 uours, from God. So doth *S. Marke* relate, that
 our Lord *Iesus Christ*, appearing to his disciples,
 did ^(g) *reprehend them, of incredulity, and hardnesse* ^(g) *Marke*
of hart; and then he after, gaue them power to doe ^{10.}
wonderfull things. And the prophet ^(h) *Isay* sayth,
That our Lord, doth wash away the vncleanes of the ^(h) *Isa. 4.*
daughters of Sion; and the bloud, out of the middle of
Hierusalem, in the spirit of iudgement, and in the
spirit of heate. Giuing vs so to vnderstand, that for
 our Lord to wash way our faultes by comming
 to vs, is first to make vs know who we are, and
 this is *iudgement*. And afterward he sendeth in, a
 spirit of heate, which is *loue*, and that prouoketh
 vs to grieve, and so he washeth vs, giuing vs par-
 don by his grace.

Of this we must not presume, to allow our
 selues any part of the glory; since it is he, who
 first,

(i) A description of that true sorrow for sinne, which is of God.

first, gaue vs, to vnderstand our owne wickednesse, and rashnesse. Nor (i) yet art thou to conceaue, that this *reprehension* is any afflictiue kind of thing, which may excessiuely oppresse thy soule, by making it offensive to thee. For any such disposition as this, is eyther of the Diuell, or of a mans owne spirit; and it must be fled. But it is a *quiet knowledge* of a mans owne faultes; and as a *iudgement* of heauen, which is pronounced in the soule; & which makes this earth of our infirmity, quake with shame, and feare, and loue; which clappe spurres into the sides, to make it mende, & to serue our Lord, with greater diligence. Yea it giues a man much confidence, that our Lord loueth him, as his sonne, since he exerciseth the office of a Father with him, as it is written, *And*

(k) *From whom he loueth he correcteth.* Be therefore careful, to behold, and reprehend, and to present thy selfe, in the presence of God, before whom, an humble *acknowledgement* of our owne faultes, is a matter of more security, then the proude altitude of any other science. And be not like some, who loue to haue themselves in good estimation; & who because they are loth to thinke ill of themselves, they take pleasure in spending much tyme, to thinke of other deuout thinges; and to passe lightly over the *knowledge* of their owne defects, because they find no saueur in them, since they take no pleasure in the contempt of themselves. Whereas in very Truth, there is nothing so safe, nor which so maketh God, withdraw his sight from

from our finnes, as for vs to see, and to reprehend them, with griefe, and pennance; As it is written; *If we did iudge our selues, we should not be iudged by God.*

CHAP. LXIII.

Of the estimation which we are to make of our good works, that we may not fayle thereby, in the knowledge of our selues, and of true Humility; and of the meruailous example, which Christ our Lord doth giue vs, for this purpose.

THE second thing that thou art to obserue concerning this knowledge, is, that although it be good, and profitable (since therby we come to haue a contrite and humbled hart) yet hath it this fault, that it is euer grounded, vpon our ha- uing committed sinne. And it is not to be much meruailed at, if a sinner do know, and esteeme himselfe to be a sinner. For being such, he should withal, be a hideous monster, if he would esteem himselfe for iust; as if a man, who were all full of leprosy, should account himselfe to be in health. (a) Of the We (*) must not therefore be contented to esteem humility only little of our selues, in respect of our finnes; which is to be exercised in but much more are we to do so, in our good workes. Profoundly knowing, that neither the the confi- fault of sinne is of God, nor the glory of our good deration of a mans deedes, of our selues. But that of all the good that good may be in vs, we are perfectly to giue the glory, workes.

to the Father of lights, from Whome all good and perfect gifts descend. So that, although we may haue a thing that is good, we must looke vpon it as none of ours; and we must vse it with so great fidelity, as not to pretend for the glory which is due to God, nor that the hony (as the Prouerbe sayth) may be found sticking to our fingers ends. This humility is not of sinners, as the first was, but of iust persons.

Not only is this kind of humility in this world, but in heauen also. For by occasion thereof, it is written, *Who is like our Lord God, who dwelleth in the Altitudes, and lookes vpon humble things, both in beauen, and in earth.* This kept the good *Angells* fast on foot; and disposed them fitly for the enioying of God, since they would be subiect to him. And the want thereof, did thrust downe those *Wicked Angells*, because they had a mind to robbe God of his honour. This was possessed by the sacred Virgin *Mary*, our *B. Lady*; who being preached for happy, and blessed by the mouth of *S. Elizabeth*, she puffed not vp, nor did she attribute to her selfe any glory, for the graces which were in her; but with (b) an humble, and most faithfull hart, she teacheth *S. Elizabeth*, and the whole world, that the glory of the greatnes to which she was rayled, was not due to her, but to God; and with profound reuerence, she beginneth to sing, *My soule doth magnify our Lord.*

(b) More humble, and more faithfull, then all men and Angells put together.

This very humility (and that which was yet

yet more perfect) did inhabite the most blessed soule of Iesus Christ our Lord; which (for as much as concerned the personall being, that he had, did not rest vpon it selfe, but vpon the person of the *Word*) as it exceeded all the soules and celestiall spirits, in other graces; so did it exceed them, in holy humility; being further off from giuing glory to it selfe, and from relying vpon it selfe, then all those others put together. And from this hart did that proceed, which so often he most faythfully preached to the world, *That he had receaued his workes, and wordes, from his Father and that to him, he gaue the glory.* And he sayd, *My doctrine is not myne but of him that sent me; and againe The* ^(c) *wordes that I speake, I speake* ^(c) *Ioan. 7.* *not of my selfe but the Father who is in me, is he that* ^{14.} *doth the workes.* And so it was fit, that the redresser of mankind, should be very humble, since pride was the roote of all misery and mischief. And our Lord; resolving to make vs know how necessary it is, for vs to haue this holy and true humility, he maketh himselfe a maister of it, in particuler manner; and he puttes his owne example before our eyes, saying thus, *Learne* ^(d) *of* ^(d) *Matt.* *me for I am humble and meeke.* To the end, that men, seeing their so wise Maister, recommend this vertue so particularly, they might labour much in the purchase thereof. And seing that our Lord, being so soveraign, doth not attribute the good to himselfe, there may be no man so franticke, as to presume vpon the committing of so

great a wickednesse.

(e) Luc.
24.

(f) Matt.
23.

(g) I
doubt
much that
Protestants,
are then
out of the
way, if it
be but
euen for
this.

Learne therefore, O thou seruant of Christ;
of this thy Maister, and Lord, this holy *humility*,
to the end, that according to his word, thou
mayst be exalted, *For he (e) that humbleth himselfe*
shall be exalted. And keep in thy soule, this holy
Pouerty; for of this it is vnderstood, *Blessed (f)*
are the poore in spirit, for of them is the kingdome of
heauen. And of this be sure, that since Iesus Christ
our Lord, was exalted by the way of *humility*, he
that hath not this, doth loose his way. And he
must vnbeguile himselfe, and belieue, that which
S. Augustine layth; *If thou aske me which is the*
way to heauen, I shall answere thee, Humility; and if
thou aske me till the third tyme, I shall answere thee
the same; and if thou aske me a thousand tymes, a
thousand tymes shall I answere, that there is no other
way (g) but of Humility.

C H A P. LXIIII.

*Of a profitable exercise, of knowing the being which
we haue in Nature, that by it we may obtayne Hu-
mility.*

(a) I be-
seech you
ponder
well, the
foure
next chap-
ters: for
they will
tell you
newes.

BECAUSE (a) I thinke, thou desirest to ob-
tayne this holy humiliation of thy self, wher-
by thou mayst become pleasing to our Lord, I
will say somewhat, of the meanes how thou mayst
procure it. And (b) let the first of them be, to
begge it with perseuerance, of him, *who is the*
giuer

giuer of all good thinges; for it is a particuler giift of his, which he bestoweth vpon his elect. Yea and the very knowing that it is a giift of God, is no small fauour.

(b) The meanes which are to be vled for the procuring of the holy vertue of humi- lity.

They who are tempted with *pride*, do wel perceauē, that there is nothing further off from their owne power, then this true, and profound *humility*; and that it hapneth many tymes, that by the same meanes, whereby they hope to obtaine it, they fly furthest from it; and that by the very acts of humiliating a mans selfe, the very contrary, which is *pride*, sometymes doth grow. Thou (e) must therefore (as I sayd in that discourse, which I made before, of *Chastity*) take in hand the obteyning of this Iewell, in such sorte; as that neither thou giue ouer thy endeauour, by saying *What shall I get by strining for it, since it is the giift of God*; nor yet must thou put thy confidence, in thy arme of flesh and bloud; but in him, who is wont to graunt his giiftes, to whome he giueth the grace to aske them, by meanes of *prayer*, and other deuout exercises.

(c) Note:

The course then which thou art to hold shalbe this. Consider these two thinges in order; The one a *being*, the other a *good, and happy being*. As for the first, thou art to thinke, who thou wert before God made thee; and thou wilt find that thou wert a profound pit of being *nothing*, & a priuation, of all thinges, that are *good*. Consider then, how that mighty, and sweete hand of God, drew thee out of that profound *Abysse*, &

(d) Our
creation is
of God.

(e) Our
conserua-
tion is of
God.

placed thee, in the number of his creatures; gi-
uing thee a true and reall *being*; and consider thy
selfe, not as a thing of thyne owne making, but
as a present, which (d) God was pleased to be-
stow vpon thee; and looke vpon thyne owne *be-
ing*, as a thinge as farre from thy strength to com-
passe, as thou lookest vpon another mans; belie-
uing, that thou couldst as little create thy selfe,
as him. And as little couldst thou haue come,
out of that darcknesse, of *not being*, as they
can, who remaine therein. And those thinges
which are not at all, be equall to thee, for as
much as concerneth thy selfe; and it is God, to
whom thou must attribute, the aduātages which
thou hast aboue them. Be (e) sure, nor to thinke,
now that thou art created, that thou doest con-
serue thy selfe, in thy selfe. For thou hast no lesse
need of God in euery moment of thy life, to the
end that therein thou mayst not agayne loose the
Being which thou hast, then thou hadst before, to
the end that, of *nothing*, thou mightest come to
the *being*, which now thou hast.

Enter into thy selfe; and consider, that now,
thou art a certaine thing, which hath both *being*,
and *life*. Aske thy selfe this question: Is this crea-
ture depending vpon it selfe, or vpon some o-
ther? Doth it susteine it selfe, or hath it need of
some other hand? And S. Paul will answere thee,
(f) *That God is not farre from vs; but that in him,
we liue, and mooue, and haue our being.* And doe
thou consider God, who is the *being* of all that
which

(f) Act.
17.

which is; and without him nothing is. And he is the *life* of all that which *lives*; and without him all is *death*. And he is the *strength* of all that which hath any *power*; and without him all is *weakenesse*. And he is the *entiere good* of al that which is *good*, without whom, the least of *good* things, can haue no *goodnesse* in it. Therefore doth the Scripture (e) lay, *All nations are before God*, as if they were not; and they are reputed as *vanity*, and as *nothing*, in his presence. And in another place, it is written, He (b) *who thinketh himselfe to be some- what*, whereas indeed he is *nothing*, doth but *deceane himselfe*. And the prophet (i) David, speaking to God, did say, *In thy sight, I am as nothing*. By which passages, thou art not to vnderstand, that creatures haue no *being*, or *life*, or *operations*, which are not proper euen to them, and distinct from those of the *Creatour*, but because that which they haue, they hold not of themselves; nor are able to conserue it, but only of God, and in God, they are said not *to be*, because they hold their *being*, & *strength*, from the hand of God, and not from their owne.

Learne therefore to sound well, into the bottom, of the *being*, and power which thou hast; and giue not ouer, till thou arriue to the (k) very first foundation thereof; which, as being most firme, and neuer fayling, nor being founded pon any other; but being the foundation of all the rest, doth mainteyne thee, that so thou mayst not fall agayne, into that profound pitt of *Nothing*.

(g) Isa.

40.

(h) Galat.

(i) Psal.

8.

(k) which

is the po-

wer, and

wisdome,

& good-

nes of Al-

mighty

God.

shingnesse, out of which he drew thee, before. Know, that the protection which he hath of thee, and the hand which he carrieth ouer thee, keeps thee still on foote; and confesse thou with
 (1) *David, Thou, O Lord, didst make me, and thou didst place thy hand aboue me.* And know, that thou doest so hang vnder this power of God; that at the same instant, wherein that should fayle thee, thou wouldest also fayle; as the light which was in a chamber would fayle, if the torch which gaue it, were remoued; or, as all light, is retired from the presence of the earth, by the absence of the Sunne.

(1) Psalm.
138.

(m) Our
Lord Ie-
sus make
vs able to
do it.

Thou^(m) must therefore adore this Lord, with profound reuerence; as the sole beginning of thy *being*; and thou must loue him, as the perpetuall benefactour, and preseruer of it; and say to him, both with thy hart, and with thy tongue, *Glory be to thee for euer, O thou Omnipotent power, by which thou doest maintaine me. There is nothing, O Lord, for me to seeke, out of my selfe; since thou art more internally to me, then I am to my selfe; and by my selfe, & through my selfe it is, that I must first passe, that so I may enter into thee.* Come close with thy hart,

(n) Psalm.
131.

(o) Note
this well
& begge
of God
that thou
mayest
haue grace
to praise
it.

and vnte it to him, in an amorous manner, & say to him, (n) *This is my ioy for all eternities, beere will I dwell, because I haue chosen is.* And (o) from thence forward, know how to carry the presence of God in thy selfe, with all reuerence; since he is most present to thee. And as thou hast vnderstood, by that which passeth within thee, that it

is God, who hath given thee thy *being*, and thy *working*; so art thou to vnderstand the same in all the creatures. And considering God in all things, they all will serue thee, for a bright glasse, which may represent their Creatour to thee; and so thy soule may go well vnited to God, and devoutly singing of his *praises*, if thou seeke nothing, but God in the creatures.

C H A P. LXV.

How the exalting of our selues in the knowledg of the supernaturall being which we haue of grace, doth serue towards the obteyning of Humility.

IF thou haue byn carefull to resolue, by the knowledge of thy selfe, (for as much as concerneth thy *being*) to giue the glory thereof to God; much more must thou attend to know, that thy *well being*, is not of thy selfe; but that it is a gracious gift of our Lord. For (1) if, (whilst thou ascribest the glory of thy *being* to him, by confessing that not thy selfe, but his hands did make thee) thou shouldst appropriate the honour of thy good works to thy selfe; conceauing it to be thy selfe that made thee good; thou wouldst take so much more honour to thy self, then thou didst giue to God, as a *good or happy being*, is a more excellent thing, then a *mere being*. It is therefore necessary, that with extraordinary diligence, thou do attend to know God, and to acknowledge him;

(1) A necessary consequence.

for the cause of all thy good.

(b) There is nothing which more properly doth belong to Pryde, the that it is a foolish thing.

Live thou in such a fashion, that there may not be, so much as a seame, or stitch, of foolish (b) pride, in thy soule, but as thou knowest that thou canst not haue the least *being*, that can be thought of, if God do not giue it; so also know, that thou canst not possesse in thy selfe, the least *good thing*, if God do not open his hand, to bestow it on thee. Consider also, that, as that which is *nothing*, hath no naturall *being*, amongst the creatures; so a sinner, to whom the spirituall *being* of grace, is wanting; must be accounted (notwithstanding all the greatnesse, and riches, that he may haue otherwise) for *nothing*, in the sight of God. S. Paul expresseth this, in this manner; *If I should haue the giift of prophesy, and should know all mysteries, and all science, and should haue all Fayth; so far as to remooue mountaines, from one place to another; and yet withall, I should not haue charity, I were nothing.* Which sentence is so highly true, as that a sinner, is yet worse then *nothing*; because an *euill being*, is worse then a *not being*. And there is no place so base, nor so cast out of the way, nor so despicable, in the eyes of God, amongst all the things that are, and are not; as a man that liueth in offence of him, being disinherited of heauen, and adiudged to hell.

And to the end, that thou mayst liue somewhat to rouse thee a little vp, in the consideration of the miserable state of a sinner, hearken to this: When thou shalt see any thing, which is
very

very contrary to reason, and much out of order, consider, that it is a most vgly, and abhominable thing, to be in the displeasure, and emnity of our Lord. Thou hast heard men speake, of some huge theft, or treason, or some other wickednesse, which some woman may haue cōmitted against her husband; or of some high irreuerence, which a sonne may haue expressed towards his Father; or some other crimes of this nature, which in the eye of any ignorant person whatsoever, will instantly appeare to be foule; because they are against all reason. But thou must know that to offend God by one only sinne, is (c) a greater deformity, in being against the Commandment giuen by him, and the reuerence which is due to him, then all the wicked actions that can be wrought, in consideration that they are against reason only. And since (d) thou seest, that al they are so much disesteemed, who commit wickednes of that kind; do thou esteeme thy selfe for a most contemptible creature, and sincke thou downe, into that profound pitt of being despised, which is due to a person who offendeth God. And as, for thy knowing that thou wert *nothing*, thou didst call that tyme to mind, wherein thou hadst *no being*; so now for the knowing of thy basenes, and vilenesse, call to mind, the tyme when thou didst liue in the offence of God. Behold inwardly, as feelingly, as profoundly, & as leasurely as thou canst, when, in the eyes of God, thou wert displeasing, and deformed, and

(c) There is no comparison betweene these two.

(d) A naturall and reasonable ad-dresse.

(e) There
is nothing
more as-
suredly
true then
this.

(f) Our
Lord
grant that
we may
see it
there.

esteemed *nothing*, and lesse then *nothing*. For nei-
ther vnreasonable liuing creatures, nor others,
which haue no life, how vgly & base soeuer they
be, haue committed any sinne against our Lord.
Nor are they vnder the obligation of eternal fire,
as thou wert. And thus despise thou, and abase
thy selfe, the most deeply, & aduisedly that thou
canst; for (e) thou mayst safely belieue, that how
much soeuer thou do it, thou wilt neuer be able
to descend so low into the very abyss of con-
tempt, as is deserued by him, who is the offen-
dour of an infinite *good*, which is *God*. For (f) till
in heauen, thou shalt see how good *God* is, thou
wilt not be able out-right to know, how wicked
sinne, is; and what misery he deserueth that com-
mitteth it. But yet when thou hast soundly felt
in thy soule, and drunke deeply of this disesteem
of thy selfe, cast vp thyne eyes to God, confide-
ring his infinite goodnes, who drew thee out of
such a deep pit, which for thee, it was impossible
to haue done; and behold that supremegoodnes,
which, with so great mercy, drew thee out, why-
lest thou didst merit nothing towards it; nay,
when thou didst greatly demerit. For till God
giue his grace, though al that which a man doth,
be not sinne, yet neither doth he, nor can he do
any thing, which may deserue his forgiuenes &
grace.

Know, that he, who drew thee out of darck-
nesse, into his admirable light; and made thee, of
an enemy, a friend; and of a slaue, a child; and
of

of a creature, that was good for nothing, to become acceptable in his sight; he, I say, who did this, is God. And (s) the reason why he did it, (g) There was not any former desert of thine; Nor any regard which he could haue, to the seruice which thou mightest do him afterward; but it was for his owne only goodnesse, and by the merit of our only mediatur, *Iesus Christ our Lord*. For thine owne, thou art to esteeme, the vile state where in thou wert; and thou maiest accompt hell, to be the place so due to such sinnes as thou didest, or wouldst haue committed, vnlesse it had byn for God. For that, which thou hast more then this, acknowledge thy selfe to be a debter to him, and to his grace. Hearken to that which our Lord said to his beloued disciples, and in them, to vs. *You (h) chose not me, but I you*. Consider what the Apostle S. Paul (i) saith, *You are iustified gratis by the grace of God; by the redemption, which is in Christ Iesus*. And lodge this in thy hart; that as thou hast thy being from God, without any reason at all to give the glory of it to thy selfe; so doest thou also hold thy well-being from God; and thou hast both the one, and the other to his glory. And carry in thy tongue, and in thy hart, that which S. Paul (k) saith, *By the grace of God, I am, what which I am*.

(g) There is no reason of interest, in the loue of God to vs; God graunt there be no motive of interest in our loue to him.

(h) Iohn 15.

(i) Rom. 3.

(k) Cor. 15.

CHAP. LXVI.

Wherein the aforesaid exercise, is prosecuted in particular manner.

CONSIDER thou moreover, that as when thou wert *nothing*, thou hadst no power to mooue thy selfe, nor to see, nor heare, nor taste, nor vnderstand, nor will, any thing; but God (giving thee a *being*) gaue thee also these faculties and forces; so not only is the man, being in mortal synne, deprived of that *being*, which is acceptable in the sight of God; but he is without all power, to doe the workes of life, which may please him. When therefore thou seest some lame man without leggs; or armes, thinke that so is a man, without grace in his soule; and if thou see one who is blind, or deafe, or dumbe, take him for a glasse, wherein thou mayst behold thy selfe; & in all those sicke persons, who were *lepers*, or *paralytikes*; & who had their bodies crookedly bent towards the ground, not being able once to looke vp, with all that multitude of diseases, which they presented in the presence of *Iesus Christ*, our true physician; do thou vnderstanding, that wicked men are as much defeated in their spirituall partes, as those others were in their corporal. And obserue, that as a stone, by the weight which it hath, worketh downward; so through the corruption

ruption^(a) of original sinne, which we carry about vs, we have a most ardent inclination, to the workes of *sense*, of *honour*, and of *profit*; making *idolls* of our selues, and doing that which we do, not for the true loue of God, but of our selues.

Most liuely we are towards the earthly things which concerne vs; and all dead towards the taking of any gust in the thinges of God. That ^(b) exerciseth authority ouer vs which should obey, and that obeyeth, which should commaund.

And so miserable we are, that vnder the persons and priuiledges of men, we harbour the appetites of beastes, which lye hidden in vs; and our hearts are drawne downe towards the earth. What shall I say to thee, but that, in as many weake, and dry, and deformed, and disordered deeds, as thou shalt see, thou mayst obserue, and conclude

vpon the corruption, and confusion, which the man, who is without the spirit of God, doth carry in his actions, and passions. And ^(c) as soone as thou behouldest any of them, retire presently into thy selfe; and ponder, that thy selfe, is the same thing; for as much as concerneth thee, if God had not giuen thee help. And if thou be

^(d) indeed recovered, thou wilt know that it was only God, who opened thy hart, to the feeling of him; & who subdued thy affections to the dominion of reason; and who made that distastefull to thee, which formerly was delightfull; and who gaue thee an appetite to those things, which before were to thee a annoy; & who operateth new

workes.

(a) That is, the ill inclination which it leaves behind, even after the remission thereof in Baptisme.

(b) Because our appetite doth naturally now command our reason.

(c) A good lesson.

(d) Many do thinke that they are recovered, who still are sicke.

workes in thee. It was God as S. Paul (e) saith, *It is God who worketh in vs, a will, and an executing of it, through his good will.* But (f) conceaue not, vnder colour of this, that the free-will of man worketh nothing in good workes, for this should be a great ignorance, and error. But it is said, that God worketh the *willing*, and the *finishing*, because he is the principall operatour, in the soule of him that is iustified; And he it is who moueth, and sweetly induceth, the *free will* to worke and cooperate with him, as S. Paul (e) saith, *we are the helpers of God*; who doth procure, by inciting, and assisting a man, that he may freely giue his consent to good workes. And therefore doth he worke, because by his proper, and *free will*, he *willeth* what he *will*; and he *worketh* that, which he *worketh*; and it is in his power, not to do it.

But God doth *worke* more principally, in producing the good worke, and helping the *free will*, that it may concurre to the production thereof: and the glory both of the one, and of the other, is only due to God. And therefore, if thou wilt be sure not to erre, be not curious, in sifting out the blessings of nature, and of thy *free will*, &c. what giftes of grace thou hast, for this is fitter for such as are learned; but go thou, with thine eyes shut, after the direction of sound *faith*, which admonisheth vs to giue the glory of them both, to God; and *that we, as of our selues, are not sufficient, so much as to thinke, one good thought.* Consider

Consider that which *S. Paul* sayth (reprehending such an one as shall ascribe any good to himselfe,) *What hast thou, which thou hast not receaved; and if thou have receaved it, of what dost thou glory, as if thou hadst not receaved it?* As if he had sayd, *If thou have the grace of God, whereby thou pleasest him, and whereby thou performest workes, though neuer so excellent; do not glory in thy selfe, but in God who gave it.*

And (h) if thou wouldest glory, in the good use which thou dost make of thy *free-will*; and in consenting to those good inspirations of God, and of his grace, yet neither must thou glory in thy selfe for this; but in God who wrought it, by inciting, and moving thee sweetly; and by giving thee, thy very *free-will* it selfe, whereby thou mightest consent freely. And (i) if yet thou wouldest fayne glory, because when thou couldest resist that good motion, and inspiration of God, thou didst not do it; yet even of this little, thou art not to glory; because first, that were not so properly to do any thing, as to leave to do it; & next, thou didst owe, even that to God. For when he help thee to consent to good, he did incidently assist thee, in not resisting it. And whatsoever good use thou hast made of thy *free-will*, in that which concerneth thy salvation, is, all of it, the gift of God, deriued from (k) that mercifull predestination, whereby he determined to saue thee, from all eternity.

Let therefore all thy glory be in God alone;

T t

of

(h) See how all kind of pride, is euen, in all reason, to be for euer plucked vp by the roots.

(i) Note this excellent gradation.

(k) For which his holy Name be euer prayed.

of whom thou holdest all the good thou hast. And know, that, without him, thou hast nothing of thyne owne stocke, but vanity, and impiety; and indeed, the thing which we call *Nothing*. And in conformity of this, there is a glosse (vpon that Text of Saint Paul, He (1) that thinketh himselfe to be somewhat, whereas indeed he is nothing, doth deceaue himselfe.) which sayth, *A man of himselfe, is but vanity, and sinne; and if he be any thing better, it is by our Lord God; that he is so.* And agreeably to this S. Augustine layth, Thou (m) O Light, didst open myne eyes, thou didst awake me, & illuminate me; and I saw that the whole life of man vpon earth was but tentation; and that no good man can glory in thy sight, nor is any man so iustified that liueth. For if he haue any goodnes, great or little, thy giift it is; and that which is ours, is but sinne. In what then shall any man take glory? Shall he peradventure glory in euill? This is no glory but misery. Shall he glory then, in the good he hath? No, for it belongeth to another. Thyne is the good O Lord, & the glory must be thyne. And agreeably to this, the same S. Augustine sayth els where, O Lord (n) our God, I confesse my pouerty to thee; and to thee, be rendred all glory; for all the good that I haue done, is thyne. I confesse, according to that which thou hast taught me, that I am no other thing, then meere vanity; A shadow of death; A deep and profound pit; An empty and barren soyle; which without thy benediction, doth bring forth no other fruit then confusion, sinne, and death. And if in any sort, I haue had any good thing,
I recea-

(1) Galat.
6.

(m) See
how hum-
ble the
sublime S.
Augustin
is.

(n) Lone
and imi-
tate this
incōpara-
ble Saint

I receaued it of thee. And whatsoever good I haue now, the same I hold of thee. If at any tyme, I stood fast on foot, I stood by thee; but when I fell, I fell of my selfe; and for euer should I haue remained fallen into that dirt, if thou hadst not rayseed me; and for euer should I haue beene blind, if I had not beene illuminated by thee. When I was fallen, I should neuer haue risen, vnles thou hadst reached forth thy hand; and after I was once rayseed, I should instantly haue returned to fall, if thou hadst not held me. And so thy grace, and thy mercy, O Lord, did euer march before me; deliuering me out of all mischiese; sauing me from sinnes; stirring me vp to auoyd such as were present; preventing me in such as were to come; and remouing, from before myne eyes, those snares of wickednes, by diuerting the causes and occasions thereof. And if thou O Lord, hadst not done so, there is no sinne in the whole world which I might not haue committed. For I know, that there is no sinne which hath beene committed by any man, in any kind, which another man may not commit; if that guide vetyre himselfe, by whome man was made. But thou didst procure, that I should not do it; and thou didst command me that I should abstayne from it; and thou didst infuse thy grace that I might belieue thee. For thou O Lord, didst conduct me towardes thy selfe, and didst preserve me for thy selfe, and didst giue me grace, and light, that I might not commit adultery, and all other sinne.

C H A P. LXVII.

Wherin he prosecuteth the former exercise; and of the much light which our Lord is wont to giue by meanes thereof, whereby they know the greatnes of God, and as it were the Nothing of their littlenes.

CONSIDER therefore, O Virgin, these wordes of *S. Augustine* with attention; & thou wilt see how farre off thou art to be, from ascribing any glory to thy selfe; not only of raising thy selfe from sinne, but in determining thy selfe from returning to fall. For, as I told thee, if the hand of God should once retyre it selfe from thee, thou wouldest instantly fal backe, into that profound pit of being *nothing*, so if God should forbear to preserue thee, thou wouldest returne to those, and more grieuous sinnes then those, from which he deliuered thee. Be therefore humble, and gratefull to this Lord, of whome thou art, at al moments in so great necessity; & know, that thou art depending vpon him; and that all thy good is to be deriued from his holy hand, as *Dauid* sayth, *In thy hand, O Lord, are my lottes*; for lottes he calleth the *grace of God*, and the eternall predestination which commeth by the (*) goodnes of God; and they are graunted to such, as to whome he graunteth them.

(a) The first grace of God is giuen vpon no other ground, then his own meer goodnes.

And, as if he should resume the *being* which he gaue thee, thou wouldest againe be *nothing*, so he retiring

retiring his grace from thee, thou wouldest re-
turne to be a sinner. I speake not this, that thou
shouldest fall into any deep discouragement, or
desperation, in that thou seest, how thou art
hanging vpon the handes of God; but to the end,
that with so much the more security, thou mayst
enioy the good thinges which God hath giuen
thee; & (b) mayst haue confidence, that through
his mercy, he will finish that in thee, which he
hath begunne. And that so much the more, as
thou, with greater humility, and profound re-
uerence, and holy feare, shalt cast thy selfe trem-
bling, and prostrate at his feete; not relying any
way vpon thy selfe, but hauing a strong hope in
him. For this is a great good signe, that his in-
finite goodnesse will not forsake thee, according to
that, which that *blessed*, and (c) *humble*, aboue all
humble creatures *Mary*, did sing, when she said,
(d) *His mercy is from generation, to generation, vpon*
them that feare him.

And if our Lord be pleased to giue thee *this*
knowledge of thy selfe; which thou desirest; thou
(e) wilt find, coming into thy hart a certaine hea-
uenly light; and a kind of feeling into thy soule,
whereby vpon the driuing away of all darcke-
nesse, it findeth, and knoweth, that there is no
being, nor *good*, nor *strength*, in any thing created;
but that which the blessed and deare will of God,
hath bin pleased to giue, and conserue. And then
he knoweth, how true that part of the other can-
ticle is, *The heauens, and the earth, are full of thy*
glory.

(b) Let
this be the
hope of a-
ny man,
who by
the good-
nes of
God doth
liue lesse
sinfully,
then he
was wont.

(c) The
humility
of our B.
Lady, was
aboue all
the humi-
lities, of al
pure crea-
tures.

(d) Luc. i.

(e) The
sweet and
sublyme
effects of
holy hu-
mility.

glory. For in all, that is created, he seeth nothing good, the glory whereof, is not due to God. And he vnderstandeth how truly God directed (f)

(f) Exod. 3. *Moyfes*, that he should say of him to men, *He that is, hath sent me to you*; and that also which our Lord said, in the (s) Ghospell, *There is none*

(g) Marc. 10. *good, but God alone*. For as all the *being* and all the *good* which thinges haue, whether they be of *free Will*, or of *grace*, is giuen, and preserved, by the hand of God, such a person will know, that God is more to be said to *be* in them, and to *worke* that which is *good* in them, then they in themselves. Not (h) but that they doe also *worke*, but because they *worke* as second causes, being moued by God; who is the principall, and vniuersall operatour; and of whome they hold their power to worke. And so looking vpon them, he findeth there no hand-fast, nor resting place; but vpon that infinite *Essence*, which vpholdeth them; in comparison wherof, they doe all (how great soeuer they be) appear but as a little needle, which is cast into an infinite sea.

(i) This is an inestimable iewell: but pray hard for it, and by the goodnes of God, thou maist purchase it.

From (i) *this knowledge of God*, there doth result to the soule, which profits by it, a profound and loyall reuerence, to the superexcellent diuine maiesty, which placeth in her, such a detestation of attributing any good thing to her selfe, or any other creature, that she will not so much as once thinke thereof. Considering, that as the chaste *Ioseph*, who (though he were sollicitated by the wife of his Lord) yet would not commit such a treason

a treason against him; so must not a man rise vp, and robbe God of his honour, which he resolueth to keep for himselfe, as the husband doth his wife; according as it is written, *My glory I will not giue to another*. And then also growes a man to be so grounded in this *truth*, that although all the world should exalt him, yet would he not exalt himselfe. But, as a true, iust person, he depriueth himselfe of that honour which he findeth not to be his owne; and he giueth it to our Lord, whose it is. And in this light, he findes, that the more high he is, the more he hath receaued of God; and the more he oweth him; and the more poore, and base he is in himselfe. For ^(k) he that ^(k) This doth truly grow in other vertues, doth so also, is a most in *humility*, saying to God, *Thou must increase in me, and I must decrease in my selfe, dayly*. And if ^{pure, and perfect truth,} truth, even with al these considerations already mentioned, thou find not the fruite of the contempt of thy selfe, which thou desirest, be not yet dismayd thereat. But call vpon our Lord, with continuance of prayer; for he knoweth how, and he is accustomed, to teach, both interiorly, and by way of exterior comparisons, the little that all thinges created are to be esteemed. And in the meane tyme, till this mercy come, liue in patience, and know thy selfe for proude; which is a kind of *humility*; as for one to hold himselfe *humble*, is a kind of pride.

C H A P. LXVIII.

Wherein he beginneth to treat of the consideration of Christ our Lord, and of the mysteries of his life and death, and of the great reason we haue to exercise our selues in this consideration; and of the great fruites which grow from thence.

THEY (*) who are much exercised in the knowledge of themselves, (in respect that they are continually viewing their defects so neer at hand) are wont to fall into great sadness, and disconfidence, and pusillanimity; for which reason, it is necessary that they do exercise themselves also in another knowledge, which giueth comfort, and strength, much more then the other gaue discouragement. And against this inconuenience there is no other knowledge (which may compare with that) of *Iesus* Christ our Lord, especially if we consider, how he suffered, and dyed for vs. This is the cheereful newes, which in the new law was preached, *to all such as are of broken hart*; and hereby is ministred a kind of Physicke, which is more efficacious towards their comfort, then they can be discomfited, by the woundes, and soares of their owne soules.

This crucified Lord, is he, who cheereth them vp, whom the knowledge of their owne sinne afflicteth; and he it is that absolueeth, whome the law condemneth, & maketh them sonnes of God, who

(*) He be-
ginneth
heere and
contin-
eth till the
the 88.
Chapter a
discourse
vpon the
meditatio
of the sa-
cred Pas-
sion of
our Lord
Iesus; as
excellen-
ly written
perhaps,
as any
hath been
seene in
this age.
I am sure
I neuer
saw any
that I
liked so
well.

who were slaues of the Diuell. This Lord they must procure to *know*; and they who are subiect to the spirituall debtes, which they haue made by sinne; and they who find straitnes, and bitterness of sorrow at their hart, when they consider themselves; must approach to him, and they shal find themselves well therewith; as heeretofore others that were afflicted, and indebted, did resort to *David*, and found help in his society. For as we vse to giue counsaile, that they who are to passe a riuer, should looke vpward, or, at least, out of the water; least their heads may els be subiect to some trouble, by staring vpon the running streame; so, whosoever shall find himselfe dismayd, by the contemplation of his own miseryes, if he will cast vp his eyes to Iesus Christ vpon the Crosse, he may recover strength. For it was not sayd in vaine; *My soule was troubled within me; and for this reason, I remembered thee, of the land of Iordan, and of the hilles of Hermon, & of the little bill.* For the mysteries which Christ did worke in his Baptisme, & Passion, are able to quiet any tempest of distrust, which riseth in the hart of man. And so it doth; both for that reason afore-sayd; as also, because there is no (b) booke so efficacious, towardes the instructing of a man, in all kind of vertue, nor how hartily sinne ought to be abhorred, and vertue loued; as the Passion of the Sonne of God. And againe, because it is an extreme ingratitude, to put such an immense benefit of loue, into obliuion, as that was, in Christ

(b) This
is the
booke of
Bookes;

to suffer for vs.

It is therefore fit for thee, after the exercise of the knowledge of thy selfe, to imploy thy mind, vpon the knowledge of Christ Iesus our Lord. S. Bernard teacheth vs this, by saying, whosoever hath any feeling of Christ, doth know how much it belongeth to Christian piety, and how necessary it is, and what fruit it bringeth to the servant of God, and a servant of the redemption of Christ, to remember with attention, for, at least, the space of one houre in a day, the benefits of the Passion, and Redemption of Christ Iesus our Lord; to enioy it sweetly in our soules, and to settle it faithfully in our memories. This S. Bernard sayd, & this he did. And besides this, thou art to know, That God, when he was pleased to communicate the riches of his *Diuinity* to men, imbraced the meanes of making himselfe a man, that by such balenes, and poorenesse, he might conforme himselfe to the small capacity of such as were base, and poore (and by ioyning himselfe to them, he might raise them vp, to his owne height;) so that the way, by which God hath vsed to communicate his *Diuinity* to men, hath beene, by meanes of his sacred *Humanity*.

This is that gate, by which, whosoever entereth, shall be saued; and it is the staire, by which we must ascend to heauen. For God the Father, is pleased to honour the *humanity*, and *humility*, of his only begotten Sonne; so far, as not to make friendship with any creature, who belieueth not in him; nor to grant his familiar conuersation,

but

but to such as meditate vpon him, with much attention. Since therefore, there is no reason that thou shouldst forbear to desire so great blessings, see (c) that thou make thy selfe a slave, to this lagged Passion. For as much as, by it thou wert delivered, from the captiuitie of thy sinnes, & from the torments of hell; and those other blessings, do also come to thee by this. Do (d) not esteeme it a trouble to thinke of that, which he, through his great loue of thee, did thinke no trouble to endure.

Be thou, one of those soules to which the Holy Ghost speaketh, in the (e) *Canticles*, *Go forth you daughters of Sion, and behold Salomon the King, with that garland vpon his head, wherewith his Mother crowned him, in the day of his espousall, and in the day of the ioy of his batt.* In no place of the Holy Scripture, is it read, that King Salomon was crowned with any crowne, or garland, by the bandes of his Mother, vpon the day of his espousall. And therefore, because according to the history, it cannot agree to Salomon, who was a sinner; we must necessarily (since the Scripture cannot speake vnt ruth) vnderstand it of another true Salomon, who was Christ; and that with great reason. For Salomon doth signify *peaceable*; & that name was imposed vpon him, because he made no warrs in his time, as his Father David had done. And therefore God was not pleased, that David, who was a (f) man of bloud, but his *peaceable Sonne*, should build that famous Temple of *Hiernsalem*, wherein he would

(c) If we meane not to be wholly miserable, we must become slaves to the Passio of Christ our Lord.

(d) Note, and be ashamed of thy ingratitude.

(e) Cant. 3.

(f) Not of cruelty towards his subiects, but of conquest ouer his enemies.

be adored. Now if the name of *peaceable*, were imposed vpon *Salomon*, because he was *peaceable*, according to the *peace* of the world (which sometymes wicked Kinges maintaine); vpon how much more reason, is this name, due (a) to *Christ*, who made the spirituall *peace* betweene God and man, to his owne so great cost; the paine of all our sinnes, which caused the enmity betweene God and vs, falling headlong vpon him. He also made *Peace*, betweene those people which had been so contrary to one another; namely the *Iewes* and *Gentils*; taking away that wall of enmity, which stood betweene them, as *S. Paul* sayth; That is to say, the Ceremonies of the old *Law*, and the Idolatry of the *Gentills*. To the end, that both the one, & the other, hauing left their particularities, and those rites which they deriued from their ancestours, might submit themselves, to the new *Law* vnder one *Fayth*, one *Baptisme*, and one *Lord*; hoping to participate the same inheritance, as being all the sonnes of one *Father* of heauen, who begot them a second tyme by water, and the Holy Ghost, with more honour, and aduantage, then they were engendred before of flesh, by their Fathers, to misery and shame. All these blessings came by *Christ Iesus*, who is the pacifyer of heauen, and earth; and of one people with another; and of a man with himselfe; whose warre, as it is more troublesome, so the *peace* is more desired. This *peace* could not be made, by the other *Salomon*, but

(g) *Christ*
our Lord
is the true
Salomon,
the true
Prince of
Peace.

he had the name of the true *pacifier*, only in figure; as the *peace of Salomon*, which was *temporall*, is a *figure*, and shadow of that, which is *spirituall*, and which hath no end.

If then, thou do well remember, O thou *Spouse of Christ*, (which in reason thou must neuer forget) the *Mother of this true Salomon*, who was, and is the blessed *Virgin Mary*, thou shalt find her to haue crowned him, with a *fayre garland*; giving him flesh, without any sinne, vpon the day of the *Incarnation*, which was the day of the coniunction, and *espousall* of the diuine word, with his sacred *humanity*; and of the word being made man, with his *Church*, which *Church* we are. From that *sacred wombe*, did *Christ* issue as a *Spouse*, who riseth from his *bed of state*, and he be-
 ginneeth ^(h) to runne his *Carriere*, like a *Strang Gi-* ^{(b) Psalm.}
 ant; taking the worke of our redemption to hart; ^{18.}
 which was the hardest thinge, that he could en-
 terprise. And at the end of this *Carriere*, he did, ^{(i) Christ}
 vpon the day of our *Good fryday*, espouse ⁽¹⁾ his ^{espoused}
Church by wordes *de presenti*; For which, he had ^{the}
 taken paines, as ^(k) *Iacob* did for *Rachel*. And ^{Church to}
 then was she drawne out of his side, when he ^{himselfe}
 was reposing in the sleepe of death, as ⁽¹⁾ *Eue* was ^{vpon the}
 out of *Adams*, whylest he slept. ^{Crosse.} ^{(k) Genes.}
^{29.}

And for this worke so excellent, and of so
 great loue, which, in that day was wrought, ^{(l) Gen. 2.}
Christ called that day, *his day*, when he saith in
 the ^{(m) Iohn.} *Ghospell*, *Your Father Abraham, reioyced*
to see my day: he saw it, & he reioyced thereat. Which ^{8.}
 was

was accomplished, as *S Chrysostome* saith, when the death of Christ was reuealed to *Abraham*, by the resemblance of his sonne *Isaac*, whome God commaunded him to (ⁿ) sacrifice, in the mount
 (n) *Genes. 22.* *Moria*, which is mount *Sion*. Then did he see *this* painefull day, and he reioyed at it. But at what did he reioyce? was it perhaps at the scourges, at the afflictions, and at the torments of Christ? No; it is certayne that the affliction of Christ, was so great, as to be sufficient for the making of any hart, though neuer so cheerefull, to be euen oppressed with compassion. And if you belieue not me, let those three beloued Apostles tell you this
 (o) *Watt. 20.* *Marc. 14.* truth; to whome he said, *My (o) soule is sad, euen to the death*. What did their hartes feelee in themselves, at the sound of that word, which vseth to wound their hart, with the sharpe knife of sorrow, who heare it spoken but a farre off. And his scourges, torments, nayles, and Crosse, were so full of torment to him, that whosoever should see them, (though he had a most inflexible hart) could not choose but be moued by them. Yea, & I know not, but that those very wretches that tormented him, seing his meekenesse in suffering, and their owne cruelty in afflicting, must needs sometymes haue compassion, of one that suffered so much; and euen for them, though they knew not that. Yf therefore they, who abhorred Christ, might be afflicted by the sight of his torments, vnlesse their hartes were made of hardest stone; how shall we say, of a man, who was so greatly

greately Gods friend, as *Abraham* was, that he reioyced to see the day, whereon Christ was to endure so much?

CHAP. LXIX.

Wherein he prosecuteth, that of the former Chapter; & pondereth this passage of the Canticles, in contemplation of the passion of Christ.

BV-T, that thou mayst not meruaile so much at this, do thou hearken to another thing, yet more strange; and which is expressed by these wordes of the *Canticles*. That this garland, was put upon his heade, in the day of the ioy, or triumph of his hart. The day of his so excessive griefe, as that no tongue is able to vnfold it, doest thou call the day of his ioy? And that, no ioy which was counterfaite, and exteriour only; but they call it, the day of the ioy, of his very hart. (a) Note, and learne hereby to loue God. O (a) thou ioy of the Angells, and thou full riuer of their delight, in whose face they desyre to looke, & by whose most puissant waters, they are swallowed vp, by finding themselves within thee, and by swimming, in that ouer-abounding sweetnesse of thyne; and what is that, at which thy hart reioycest, in this day of thyne afflictions? At what doest thou reioyce, in the midst of those scourges, those wayles, that dishonour, & that dearth? Is it true perhaps, that they did not afflict thee? Yes verily, they did afflict thee; and more thee then.

then they could haue afflicted any other; though it were but euen for the delicacy of thy complexio. But because our miseries do afflicte thee yet more, then thyne owne afflictions, most gladly didst thou resolute to suffer them, because thereby thou diddest remoue ours.

(b) Luc.
22.

(c) Note
& wonder
at these
wordes.

(d) Luc.
22.

Thou art he, who saidst, to thy beloued (b) *Apostles*, a little before thy *Passion*, With (c) *desyre*, haue I desyred, to ease this *paseh* all with you, before I suffer. Thou art he, who saidst before, (d) *I came into the world, that I might bring fyre; & what do I desyre, but that it should burne. With a baptisme, I am to be baptized, and how am I straitned, till it be effected?* This fyre of the loue of thee, which thou desyrest may be kindled, till it may inflame, and burne vs wholly vp, and till it transforme vs into thee, thou still art blowing, by the blessings, which by thy life thou bestowedst on vs; & thou makest it burne, by the death which thou enduredst for vs. And who amongst vs, is so well natured, as that he would haue loued thee, vnles thou hadst died for the loue of vs; therby to giue vs life, who are dead, for lacke of louing thee. But now, who wilbe wood so cold, and moist, as that (seeing thee so faire, and flourishing a tree (wherof whosoever doth eate, shall liue) to be thus kindled vpon the *Crosse*; & burnt vp by that fyre of tormentes, which they gaue thee; and yet more, by that *loue* wherewith thou sufferedst them) he will not yet be kindled now at last, to loue thee; and to do it, euen to the death? Who willbe

wilbe so deadly obstinate, as to shut himselfe vp,
 against that importunate (e) request, wherein
 thou didst persist, from the tyme that thou wert
 borne of the wombe of the B. Virgin, and that
 she tooke thee into her armes, and layd thee in
 the maunger; till the same handes, and armes of
 hers, rooke thee agayne, when being dead thou
 wert taken from the Crosse, and wert deliuered
 ouer, to the holy Sepulcher, as into another
 wombe.

(e) Our Lord Ie-
 sus doth
 make no
 other suit
 to vs, but
 that we
 will loue
 him, only
 it must be
 with true
 loue.

Thou (f) didst burne thy selfe, that we might
 not freeze in the cold; Thou didst weep, that we
 might reioyce; Thou didst suffer, that we might
 repose; and thou wert baptized, even by the shea-
 ding of thy bloud, that we might be washed from
 our sinnes; and yet thou saydst withall, O Lord,
*How do I live, in the straitnes of affliction; till this
 Baptisme be accomplished.* Giving vs thereby to vn-
 derstand, what an inflamed desire thou hadst to
 giue vs remedy, though thou knewest, that it
 would cost thee thy life.

(f) Note.

And as the *Sponse*, desireth the day of his
 marriage, that he may enioy his end; so doest
 thou desire the day of thy Passion, to deliuer vs,
 by thy paynes, from our miseries. One houre, O
 Lord, did seeme to thee a thousand years till thou
 camest to dye for vs; conceauing, that thy life,
 would be well imployed, if it were laid downe
 for thy seruantes. And because that which is de-
 sired, doth carry ioy after it, when it is accom-
 plished; it is no meruaile, if the *day of thy Passion,*

(g) The
vast loue
of God in
Christ our
Lord.

be called the *day of thy ioy*, since it was so desired by thee. And (s) although the griefe of that day, were excessive; in so much as it is layd, in thy person, *O all you that passe by the way, attend, and see, if there be any griefe like myne*; yet the loue which flamed in thy hart, was incomparably greater. For if it had been needfull, in respect of our good, that thou shouldst haue passed, through a thousand tymes as much as that; and that thou shouldst haue continued vpon the Crosse, till the end of the world; thou didst place thy selfe vpon it, with firme determination to do, and suffer, whatsoeuer might haue beene necessary for our remedy. So that thou didst loue, more then thou didst suffer; and more was thy loue able to preuaile with thee, then the want of loue in those wretches that did torment thee. So then did thy loue remaine conquerour; and that being so liuely a flame, those great riuers of many afflictions, that came against thee, were not able to quench it. And therefore, although the torments gaue thee sorrow, and sound griefe; yet thy loue tooke pleasure in that benefit, which we were to receaue thereby. For this it is called, *the day of the ioy of thy hart*; & *this day, did Abraham see, & he reioyced*: not that he wanted compassion of thy paines, but because he saw that the world was to be redeemed by them.

In this day therefore, *Go forth you, daughters of Sion* (you being the soules, who behold God, from the tower of *Fayth*) to see your peace-making

making King; who, by his affliction, goeth to conclude the desired *peace*. Looke I say vpon him, since your eyes were giuen you for that purpose. And amongst all the ornaments of his *espousall*, which he weareth, looke vpon *that crown of thornes*, which his diuine head, doth carry. Which although it were platted, and put on, by those of the Court of *Pilate*, (who were *Gentills*) yet is his *Mother* sayd to haue placed it vpon his head; which *Mother* in that sense, was the *Synagogue*, of the race wherof Christ descended, according to the flesh. For by the accusation of the *Synagogue*, and at the will therof, Christ was so tormented.

Now ^(h) if any man say, that this is a new kind of ornament; for a *spouse* to weare a dolorous crowne, instead of a *garland*; for ornaments of handes and feet, sharpe nayles, which might passe and pierce them through; scourges instead of a girdle; and the hayre of his head, and face glued together with his owne bloud; his sacred beard, pulled off from his cheekes, and they discoloured with buffeting; and that soft bed, (which, in the case of persons newly espoused, vse to be filled with pretious odours) being conuerted into a bitter *Crosse*; and that, erected in place where malefactours were put to death: what hath this extreme abasement to do with the ornaments of an *espousall*? What hath this being accompanied by theeues to do, with being in the society of friends, who should ioy in doing ho-

^(h) A
strange
kind of
marriage.

nour to the new *sponse*? What fruit, or musick, or pleasure, may it be, which heere we see; since the Mother, and the friends, of the *sponse*, do eate grieve, and drinke teares; and the Angells of peace, weepe bitterly.

There is nothing further off from an *esponsall*, then all that, which heere appeareth. But yet this nouelty, is not to be wondered at; because the *Sponse*, and the manner of the *esponsall*, is all new. Christ, is a *new man*; both because he is without sinne; and because he is both God, & man; and we are they, whome he *esponseth* to himselfe; we who are deformed, poore, and full of misery; and this he doth not, to permit vs to remaine so, but to kill that which is euill in vs, and to impart to vs that which is good in him. For this reason, it was fit, according to the diuine ordinance, that he should pay for vs; taking vpon him our place, and resemblance; to the end, that by seeming a debter, which he was not, and by enduring that bitter chastisement which he deserued not, he might take away our deformity, and might communicate his beauty & riches to vs. And (i) because no man who seeketh a *Sponse*, can make her good, if she be euill; nor celestiaall, if she be infernall; nor can he giue her a beautifull soule, if it be deformed; therefore is it that men seeke *sponses*, which are already vertuous, beautifull, and rich; and vpon the marriage day, they go well adorned, to enioy those advantages, which the others haue, and which themselves

(i) The difference of Christ our Lord the Spouse of our soules, & earthly spouses.

selues did not giue. But this *Spouse* of ours, doth find no soule, either good, or faire, vnles he make it such. And that which we are able to giue him, as a Dowry, is the debt that we haue contracted by our sinnes. And because he was pleased to abase himselfe to vs, we haue (k) apparelled him, so, as we our selues were apparelled; and he hath so cloathed vs, as he is clad. For, destroying the (l) *old man*, vnder the habit which he tooke of a man; he hath placed in vs, a new and celestiall *man*, after his *image*. And this he brought to passe, by these ornaments, which seeme to be *deformity* and *frailty*; but are, indeed, most high *honour*, and *greatnesse*; since they were able to defeate our so obdurate, and inueterate synnes; and to bring vs, to the grace and friendship of our Lord; which is the toppe of all that, which can be aymed at.

This is that glasse, wherein thou art often, to behold thy selfe, euery day; to beautify thereby, whatsoeuer thou seest deformed in thy soule. And this is that figure, which is placed on high; to the end, that whosoever shalbe bitten by any serpent, may looke vp to it, and so his woundes may be cured. And whensoever any thinge which is good doth grow to thee, it wilbe conserued by thy looking hither; giuing thanks to our Lord, by the meanes of whose affliction, all our blessings, are deriued to vs.

(k) He tooke our misery, that so he might communicate to vs his glory.

(l) Sinne.

C H A P.—LXX.

That the exercise of prayer, is most important; and of the great fruit which is reaped thereby.

SINCE thou hast already heard, that the light which thy eyes are to *looke vpon*, is *God humbled, and crucified*; it remaineth for me to tell thee, what meanes thou art to vse in *looking on him*. Since the thing must be done, by way of deuout considerations, and by that inward speech, which is vsed in *prayer*. But before I tell thee, of the course that thou art to hold in thy *prayer*, it wilbe fit, that I let thee know, how profitable this exercise is, and especially for (a) thee; who hauing renounced the world, hast offered thy selfe wholly to our Lord, with whome it wilbe fit for thee, to haue familiar and strait communication, if thou desyre to enioy the delicious fruit, of thy holy state.

(a) The Lady to whom he wrote this booke, was not a religious womā, in clausure, but she liued deuoutly in her owne house; yet in state of Virginitie, and great penance: she was Doña Sancha, daughter to the Lord of Guadalcázar.

By *prayer*, we do heere vnderstand, *A secret, and interiour speech, whereby the soule doth impart it selfe to God; whether it be, by way of thinking, or by crauing, or by thanking, or contemplating; and, in a word, all that, which doth passe betweene the soule, and God, in that private kind of speech*. For although to euery one of these particulars, there do belong a seuerall reason; yet my intent, in this place, is but only to deliuer in generall, how important a thing

thing it is, that the soule do intertayn this choyce
kind of speach, and cōmunication, with her God.
For (b) prooffe whereof, it would suffice, (if men (b) Pōder
were not wholly blind) to tell them, that God gi- this well;
ueth liberty, that all men who will, may enter, & believe
into speach with him, once in a moneth, or in a the truth
weeke; and that, most willingly he would giue and put
them audience; and redresse their miseries, and thy selfe
enrich them with fauours; and that there should vpon the
be betweene him, and them, a friendly kind of practise.
conuerfation, as betweene a Father and a sonne.
And if he would permit, that they might speake
to him euery day; and if yet further, he would
suffer that euery day, they might do it often; and
lastly if they might haue leaue to be in conuerfa-
tion with our Lord the whole day, and night; or
as much of this tyme, as they could, and would;
and if he would be well content therewith; what
may that man be, vnles he were a man of stone,
who would not be highly thankfull for such a li-
berall, and profitable licence as this? And who
would not procure to serue himselfe thereof, as
much as it were possible for him; as of a thing
most conuenient, for the gayning of honour, by
being to treat with his Lord; and of delight, by
the enioying of his conuerfation; and of profit
also, for as much, as they can neuer come empty
handed from him.

And how shall not this be much esteemed;
which the *most high* doth offer vs, since it would
be set at so high a rate, if it were offered by some
tempo-

(c) Prou.
91

(d) A
strange
progresse
of Gods
loue, to
wicked
stupide
man.

temporall king; who in comparifon of this *mall High*, and of that which may be obtained by conuerfation with him, the king is a worme; and that which any of them, or all of them, is able to giue, is a handfull of duft. Why do not men ioy to be with God, (c) *since the delight of God, is to be with the fonnes of men?* His cōuerfation hath no bitterneffe belonging to it, but alacrity, and ioy; nor is there incident to his condition, any petty, or paltry miferablenesse, to deny the thinge that is asked of him; and in fine, our Father he is, in whose conuerfation we were to ioy, though no other aduantage did acree thereby. But (d) if thou wilt accompany, all the other confiderations with this, that he doth not only giue vs leaue to fpeake with him, but that he begges it at our handes; and counsailes, and fometimes commaunds it of vs, thou wilt fee, both how great his goodnesse and thirft is, that we would conuerfe with him; and what wicked thinges, we be, who will not go, being defired, and hired, to that, which we ought to go, befceching that we might haue leaue; and offering to pay, whatfoeuer were demaunded for it.

Heereby thou mayft difcerne, how little feeling men haue, of their fpiritual neceffities, which are the true ones; for as much as he, who truly feeleth them, will truly pray, and defyre remedy thereof, with great instance. There is a *Prouerbe*, which faith, *If thou canst not pray, get thee to sea*; becaufe the many dangers wherein they are that
sayle

sayle, make them cry out, to our Lord. But for my part I see no reason; why all of vs should not vse this exercise, and that with diligence; since, whether we go by sea, or by land, I am sure we we are in danger of death, eyther of the soule, if we fall into mortall synne, or of soule and body if we do not rise by pennance, from that into which we may fall. And (e) if the care of transitory things, and the dust which we beare about in our eyes, did giue vs leaue but to consider, & to reflect vpon the necessaryes of our soules, without faile we should go crying out to God, & saying with our whole harts, *Suffer vs not to fall into temptation, O Lord* (f) *depart not from me; & such other wordes we would vse as these, agreeable to the present necessity. But all our praying, dependeth vpon that which passeth in our mindes, which vseth to be some temporall good, or euill; and yet, euen vpon those occasions, we resort not (g) speedily to prayer, but are like people, whose last confidence is placed in our Lord; and the first and chiefeest in themselves, or others. Whereat our Lord is wont to be much offended; and he sayth, *Where are thy Gods, in whome thy trust is put; let thy friends deliuer thee whome a blast of wind will carry away.**

(e) The miserable blindnes of man.

(f) Psalm. 14.

(g) It dra. weth a mighty disadvantage vpon vs, that al- though we go to God by Prayer, yet for the most part we do it late.

(h) Daut. 32.

See therefore, O Virgin, that these things may not besayd of thee; but keep thou quicke, that feeling in thy soule, whereby thou mayst tast this *truth*, That thy true misery, consistes in thy not seruing; and thy true felicity, in seruing

Y y

God

(i) How God. When (i) thou askest any temporall thing, we are to let it not be with that kind of anguish, and affliction, which vseth to proceed from inordinate the desire loue. And whether the question be, of much, or of any little, let thy first confidence be in our Lord; & temporall good, at the last in those meanes, which he shall addresse the hands thee to. And be thou greatly thankfull, for this of God. benefit; that he hath giuen thee leaue, to speake, and conuerse with him; and do thou serue thy selfe of it, both in thy prosperities, and afflictions, with much frequency; and care; since by meanes of this speach, and conuersation with the most high, the seruants of God, haue beene enriched, and relieued in all their necessities. For they vnderstood, that the dangers wherein God left them, was to the intent, that being straitely assaulted thereby, they might haue recourse to him; and so the blessings vvhich he affoarded them, did make them go to giue him thanks.

(k) Of the great power of deuout prayer. We (k) read of the *Gabaonites*, that they being in great danger (vvhhen they were besieged by their enemyes) sent a messenger to *Iosue*, to whose friendship they had recommended themselves; & by occasion wherof, they were grown into that danger; but they found fauour, and assistance by demanding it. And although those *sine Kings*, of whome the Scripture speaketh, vvere ouercome in the valley called *Siluester*, and their Cittyes were sackt; yet because a young man who had escaped out of the battayle, went to carry the news of this defeate, to the patriarke

Abra.

Abraham, those Kings, and their *fine Cittyes* obtained remedy, by the hand of *Abraham*, vvho succoured them. So that by meanes, of one only messenger, who goeth to aske fauour of him, that hath a power & vvill to giue it, there is more to be obtained, then by a multitude of fighting men, vvhich are either in the Citty, or in the Campe. And vvithout doubt so it is, that vvho- soeuer shall send the messenger of an humble and faythfull *prayer* to God, howsoeuer he may be be- lieged, and defeated, and thrust euen into the *very belly of the Whale*, shall find our Lord to be ^{(1) Psalm,} ^{144.} ⁽¹⁾ present; vvho is neere to all such persons, as do vvith sincerity call vpon him. And if they know not yet vvhat they are to do; by meanes of *prayer*, they find light. For with this confidence ^{(m) Paral.} it was, that King *Iosaphat* sayd, *When* ^(m) *We* ^{10.} *know not what to do, one remedy we haue, which is to lift vp our eyes to thee.* And *S. Iames* ⁽ⁿ⁾ sayth, ^{(n) Iac. 1.} *That vvho soeuer hath need of wisdom, is to aske it of God.* And by this meanes, vvhere *Moyse* and *Aaron* taught by God, in those things which they were to negotiate, vvith the people. For as they vvho gouerne others, haue need of double light, and to haue it very neere at hand; and that at all tymes; so haue they also need to make double *prayer*, and to be perfect in it, that they may per- forme it vvithout difficulty; and that so they may come to know the vvill of our Lord, con- cerning that which particularly they are to do; & that they may obtayne strēgth to perform it. And

the *knowledge*, which is so obtayned, doth as far exceed all that which vve compasse by our owne discourse, and coniectures, as he goeth more certainly, who seeth his vway, then another who goeth groping in the darke. And the good purposes also and strength vvhich is gotten in *prayer* vs to be incomparably more efficacious, and to proue more solidly true, then they which are obtayned out of prayer.

S. *Augustine* (as one who was able to speak by experience) sayd that doubts were better dissolved by *prayer*, then by any other study. And for feare of wearying thee, and because it would be impossible to reckon vp all the particuler fruits of *prayer*, I say no more, thē that which the supreme *Truth* sayd, *That* (o) *the celestially Father would giue a good spirit to them that aske it*. And it ought to suffice thee, that all the Saints did frequent this exercise of *prayer*. For as S. *Chrysostome* sayth, *Which of the Saints did not overcome by praying?* And he sayth againe, That there is not a more puissant thing, then the man that *prayer*. And (p) it should be inough, and more then inough, for vs to know, that Christ Iesus, the Lord of vs all, did pray in that night of his tribulation, so hard, as that it cost him a sweat of blood; and he prayed in the (q) mount *Thabor*, before his body was trāsignred; he *prayed* before he raysed *Lazarus* (r) from the dead; and sometimes he *prayed* so at large, that the whole night did passe away with him, in *prayer*. And after such

(o) *Luc.*
11.

(p) The
excellēcy
& neces-
sity of
prayer,
shewed
by the ex-
amples of
Christ
our Lord.

(q) *Luc.*
23.

(r) *Iohn.*
22.

such a long prayer as this, S. Luke ⁽¹⁾ relates, ⁽¹⁾ Luc. that from out of his *Disciples*, he chose his twelve ¹⁶ *Apostles*. Whereby he taught vs (as S. Ambrose sayth) what we are to do, when we beginne to treat any businesse, since he, in that first businesse of his, did *pray*, and that in so great length. From hence it is, that S. Denis saith, *that at the entrance into any work, we must begin by prayer*. S. Paul exhorteth vs, *to be instant, and earnest in prayer*; and our Lord saith, ⁽²⁾ *That we must ever pray, and not give over*; which signifieth, that this worke must be performed with frequent diligence, and care. For they who thinke it will serue their turns, to take heed to themselves, in doing workes pleasing vnto God; & yet make no accompt of vsing *prayer*, do swimme, and fight, with one only hand, and do walke with one only foot. For our Lord did teach vs, that two thinges are necessary. ^(u) *Watch and pray that you may not* ¹⁶ *enter into temptation*. And the same did he aduise, when he said, ^(z) *Watch in prayer at all tymes, that* ^(x) *you may escape from these things, which are to come;* ²¹ *and that you may be able to appeare before the sonne of* ^(y) *the Virgin*. And S. Paul ⁽¹⁾ doth couple these two ⁶ thinges, when he armeth the *Canallier of Christ* towards the spirituall warre which he is to make, against the Diuell. For, as a man, how well soeuer he fare, yet vnles he rest, and sleepe, he wil be weake, & run hazard of going out of his wits; so wil it happen to one that worketh, & prayeth not; for ⁽²⁾ *prayer is that to the soule, which* ^(z) *is that to the soule, which rest* ^{is to the} *is to the* ^{Body.} *Body.*

repose is to the body. There is not any estate so great, which will not be brought to an end, if there be euer spending, and no getting; nor are there any good workes which will last, without *praying*. For thereby that light, and spirit, is gotten for the recouery of that fervour of charity, & interiour deuotion which is diminished by businesse, though it be good.

How necessary it is to *pray*, seemeth plaine, by the instance, and fastes wherewith the prophet

(a) 1. Reg.
2.

(*) Samuel prayed our Lord; That (*) he would deliuer

(b) Marke the people out of the captiuitie of Babylon, although the
this well.

seauenty yeares which our Lord had appointed, for the terme upon which he would deliuer them, were accomplished. And if in that which God hath promised that he will do, or giue, there be yet, neede to begge it by earnest *prayer*; how much more will it be needfull to do it, in such case, as wherein we haue no particuler promise from him? S. Paul, desyres the Romanes to pray for him, that all impediments being remooued, he might be able to visit them.

wherevpon Origen saith, that although the Apostle had said, a little afore, I know, that when I shall go to you, my going wilbe in the aboundance, of the benediction of Christ; yet notwithstanding all this, he knew that *prayer* was necessary, even for the thinges which we expressely know, shall happen; and (*) if there were no *prayer*, without doubt there would be no accomplishment of that which is foretold.

(c) Be-
cause our
Lord or-
dayneth
the giuing
of his gra-
ces, by
meanes of
Prayer.

Doth it not seeme to thee, that he had reason,

son,

son, who ^(d) said, that prayer was the meanes, to obteyne, what the omnipotent God, had ordained in eternity, to bestow afterward in tyme? And againe, *That as plowing, and sowing, is the meanes for the getting of corne: so is prayer for the obteyning of the fruits of spirit; and therefore we are not to meruayle, yf we gather so few, since we pray so little?*

(d) S.
Gregory.

A ^(e) most certaine thing it is, that by conuersation with a good man, it doth follow that one will loue him, and he will conceaue desires of being vertuous. And so, if we did conuerse with God, with more reason, we might hope for these, and other aduantages, by his conuersation. As *Moyse* did, who after he had treated in the Mount with God; he came downe from thence, full of splendour. And from no other roote it growes, that we are so wanting to shew pittie to our neighbours; but because we frequent not this conuersation with our Lord. For the man, who by night, lay prostrate in the sight of God, demanding pardon for his sinnes, and mercy for his miseries; if vpon the day following, himselfe find another, who asketh that of him which he begged of God, he will not be able to choose, but know those very wordes which himselfe vsed; and he will remember the great affliction, wherewith he spake them to our Lord; and with how great desire to be heard; and he will do by his neighbour, as he desired that God should doe with him.

(e) Note
this sound
& certayn
reason.

And to deliuer to thee what I conceaue of this, in a word; I represent to thy memory, that
which

- which David (f) said. Blessed be our Lord, who took not my prayer, nor his mercy from me. Whereupon S. Augustine (s) saith; Thou maiest well be secure, that if God do not take thy prayer from thee, neither will he take his mercy. And remember yet againe, what our Lord said, (h) That the heauenly Father, will giue a good spirit, to them that aske it. And with this spirit we fulfill the law of God, as S. Paul saith.
- (g) Note. So that the mercy of God is neere vs, and we fulfill his law, by meanes of prayer. Thinke (i) then, what kind of Creature that will be, to whom by the want of prayer, these two thinges shalbe wanting. And I will aduertise thee of an errour of some men, who thinke, that because (k) S. Paul said, I would haue me pray in al places, it should therefore not be necessary, to pray long, at once, nor in any particuler place; but that it would suffice to enterlace, our prayers with the rest of our workes. A (l) good thing it is to pray in all places; but that will not serue our turne, if we meane to imitate Iesus Christ our Lord, and to practise that, which his Saintes haue said and done, in matter of prayer. And be thou well assured, that no man wilbe able to pray with profit, in euery place, vntill first he haue learned to do this duty, in a particuler place; and to imploy some space of time, vpon it.
- (f) Psal 65.
(g) Note.
(h) Luc. 11.
(i) Note.
(k) Rom. 8.
(l) The answer to an objection.

C H A P. LXXI.

*That the penance due to our finnes must be the first
pace, whereby we come to God; conceauing true
griefe for them, and making true Confession there-
of, and satisfaction.*

TH E first pace which the soule is to make,
in approaching towards God, is to be the
penance of her sins. And to the end that this may
be well performed, it will profite much, that a
man disemploy himselfe from all businesse, and
from all conuersations; and do attend with care,
to draw to his memory, all the finnes of his life;
helping himselfe for this purpose, by some ^(a) Confessionary. And after, that he hath lamented
them, well, he must declare them to some spiri-
tuall Phisitian, who hath the power and know-
ledge, to prescribe sic remedies for that infir-
mity; and who may lay his conscience, as flat
and even as yf the man were that day to dye, &
to be presented before the iudgement seat of God.
In this businesse, he may spend some moneth, or
two; dissoluing with bitter sighes, the finnes
which he committed by wicked pleasures. And
for this purpose, he may serue himselfe of the rea-
ding of some good booke, such as I spake of ^(b) long
before; which may helpe him, to thinke of
his death, and iudgements; and with his thought,
to descend aline into that bottomles pitte of

^(a) Cer-
taine
bookes
which in-
stru& me,
how they
may exa-
mine their
conscien-
ces, for
confessio,
which are
euery
where to
be sold in
Catholike
countreys.

^(b) In the
discourse,
of the
knowledge
of ones
saife.

eternall fire; to the end that he may not descend after he is dead, to find the misery which there is felt. It will also conduce to this purpose, that beholding some *Image* of the *Crucifixe*, or else remembering it, he consider, how himselfe, by his finnes, was the cause why our Lord did suffer so great tormentes. And (c) let him behold him

(c) Woe
will be to
vs, if we
do it not.

with attention, from head to foot; and ponder euery particuler payne of his by it selfe; & lament euery particuler sinne; since the afflictions of our Lord, do correspond to our crimes; he suffering dishonour for the payment of our pride; and of scourges and paynes, in payment of our sensuall pleasures; and so also in the rest. And let him thinke, that if a *sonne* should see his *father* cruelly scourged, and tormented, for a fault which not the *Father*, but that *sonne* had committed; and if he should heare this Proclamation made, *He that committeth such a sinne, shall pay for it with such a punishment*, This *Sonne* would haue great compassion of his *Father*; and great sorrow, for hauing done any such thing as was to cost that *Father* so dear. And if he were a true *Sonne*, it would more afflict him to see his *Father* so punished, then if they should haue punished himself. And a stragg thing it would be, if he cryed not out, through excelle of griefe; confessing, that himselfe was the guilty person, & that him they should punish, and not the *Father*, who had made no fault.

From hence let vs take example, to conceaue therby, more griefe, for hauing sinned. For it is

God

God, who was offended, and it is God, who was punished, for every mischief, which might haue growne to vs, by every sinne. It is (d) I, O Lord that sinned, but it is thou that payest the payne thereof. My wickednes, O Lord, did put thee in prison, and it made thee be proclaimed with infamy, through those streets; and at last it layd thee vpon a Crosse. Let this be thy lamentation, with desire to suffer all that for God, which he shalbe pleased to ordayne. And when thou shalt haue made this *Examen* of thy conscience, with sorrow, & satisfaction, according to the aduice of thy *Ghostly Father*, thou mayst (after thy hauing receaued sacramental absolution) haue confident hope of pardon, & receaue comfort into thy soule.

(d) Let every one make this case his owne.

CHAP. LXXII.

How the second pace towards the bringing vs to God, is the giuing of thanks which we owe him, for his hauing so deliuered vs; and of the manner how this is to be done, by meanes of diuers Mysteries of the Passion, which are to be meditated, in diuers dayes.

WHEN the soule is thus purged, from the humours of sinne, which gaue it death; it must imploy it selfe vpon giuing of thanks, for so great, and so vndererued a fauour. Not (a) only in respect that God hath forgiven him, the paynes of hell; but because he hath receaued him for his Sonne; and hath bestowed

(a) A greater blessing it is to be made the adopted Sonne of God, then to be freed from the paines of hell.

his grace vpon him, and certaine interieur gifts, by the merits of the true God, Iesus Christ, our Lord, who dyed for our finnes, and rose againe for our iustification; killing our finnes, and our old life by his dying; and rayling vs vp, to a new life, by his resurrection. And if Iob sayd, *That the body of a poore man whome he had clothed, would heap benedictions vpon the man, who imparted that benefite;* with much more reason ought we to blesse Christ Iesus crucified, when our soule doth find it selfe free frō misery, & comforted with fauours; believing, that all our good cometh from him; for it is strangely against all reason, to be vngrateful to such loue, and for such benefits. And although euery tyme that thou findest thy selfe well, thou art instantly to prayse *Christ Iesus*, with particular gratitude; yet to the end that this may be done the better, and with more fruit, it will be fit, That as, to thinke of thy finnes, I aduised thee to seek some priuate, or retyred place, there to looke vpon thy selfe; so now, thou do with much more reason, imploy another part of the day, in thinking of the *Passion* of our Lord; & in giuing him thanks for the benefits which are come to thee by it; crying out from thy hart, *I will neuer forget thy iustifications, because in them thou didst giue me life.*

(b) A distribution of the dayes, in the Meditation of the *Passio* of our Lord,

The course then which thou shalt hold, if no other better doe occurre, may be this. On (b) *Munday* to thinke on the prayer of our Lord, and the taking of him in the Garden; and that which

which passed, in the house of *Annas*, and *Caiphas*.
 On *Tuesday*, the *accusations* which were presented against him; and the processions, that he made from *Iudge* to *Iudge*; and of the *cruell scourging*, which he endured when he was tyed to the pillar. On *Wednesday*, how he was *crowned with thornes*; and what *scorne* they put him to by drawing him out in a red-coate, and with a *Reede* in his hand, that all the people might see him; and how they sayd, *Ecce Homo*. On *Thursday*, we cannot displace, that most excellent mittery, how the sonne of God, with profound humility, washed the feet of his disciples, and gave to them after wardes, his *body*, and *bloud* for food of life. (c) It was his Apo-
 Commanding both them, and all (*) preistes who stles, and
 were to follow, that they should doe the same in in their
 memory of him. Doe thou make thy selfe present person to
 at that admirable *Lanatory*, and in that most ex- all lawfull
 cellent *banquet*; and then trust in God, that thou Priests
 shalt not depart from thence, eyther defyled their suc-
 or dead of hunger. cessours,
 whom our

Thou shalt thinke on *Friday*, how our Lord Lord com-
 was presented before the Iudge; and sentenced maunded
 to death; and how he carried his crosse vpon his like, and
 shoulders; and was after, *crucified* vpon it; with not to lay
 all that which passed there; till such time as he re- persons,
 commended his spirit into the handes of his Fa- as the
 ther, and so dyed. On *Saturday* do thou rest in Protestants
 thinking vpon that cruell thrust of the lance into imagine.
 his sacred side; and how they tooke him off, from
 the *Crosse*, and layed him in the armes of his blessed

Mother; and after wardes in the *sepulcher*. And goe thou accompanying his soule, to that *Limbus*, of the holy Fathers, and be present at the *ioy*, yea the *paradise*, which there was grannted to them. Be carefull also, vpon this day, to thinke vpon the much greife, which the *virgin Mother* felt; and be a faithfull companion in taking part thereof, with her. For besides, that this office is most due to her from thee, it wilbe full of profit to thy selfe. Of *Sunday* I say nothing, because thou knowest already, that it is deputed to the consideration of the *Resurrection*, and of the glory, which the inhabitantes of heaven possesse; and in this, thou art to imploy thy selfe, vpon that day. In (d) particuler I recommend to thee, that vpon *Thursday* night, thou take as little sleepe as possibly thou canst, to keepe company with our Lord; who (after those vexations of his arrest; & the long way that he went, betweene the house of *Annas* and *Caiaphas*; and after many buffets and scornes, and other lewd impieties that were put vpon him) did consume the rest of that night, in excessive affliction; & in a prison extreamely hard; & with so great abuse, by such as kept him, that neither had he a mind to sleepe, nor would any other man forbear to lament, and weep, if he well knew what passed there. Which was so much, as, that *S. Hierome* saith, will not be knowne, till (e) the day of iudgement. Demand of him a part of his paines, and take thou for him, euery *thursday* night, some such

(d) This may best be practised, by persons who are of good health; & who liue not in communities; nor are ordinarily of great pennance otherwise

(e) Our Lord graunt, that we may know it then, to our comfortes, & not to our confusio.

such paine in particuler, as himselfe shall addresse thee to. For a great shame it is to any Christian, if he put no difference betweene that, and other nights. And there was a certayn person that said, *Who is he, that can find in his hart, to sleepe vpon a Thursday night.* And I belieue, also, if the truth were known, that the same person, did not sleepe much vpon Friday night.

C H A P. LXXIII.

Of the way which we are to hold in the consideration of the life and passion of Iesus Christ our Lord.

THIS exercise of thinking vpon the paces of the life, and death of *Iesus Christ* our Lord, may be performed in one of these two manners. Eyther (a) by representing to thy *imagination*, the corporall figure of Christ our Lord; or, by *meerly* thinking, without any *imaginary representation*. And (b) do thou know, that since the most high & *inuisible* God, did make himself a *visible* man, to the end, that, by meanes of that *visible*, he might conuey into vs the consideration of that which is *inuisible*; there is no question, but that it was a very profitable thinge, to behold him with corporall eyes, that so men might come to behold him, with the spirituall, which are of *Faith*; if the malice of the looker on, had giuen no impediment. And without doubt, all that which in our Lord was corporall, was excellently ordered; & did.

(a) How we are to thinke of the passion of Christ our Lord.

(b) Note;

did carry a particuler efficacy, towards the helping of a pious hart, to raise it selfe vp, towards *spirituall* thinges. Nor was it a small fauour, for them to enioy this sight, *which many Kinges, and Prophets, desired to enioy, but obteyned it not.* And although we, that come after, do not enioy this fauour, in so complete a manner; yet may we not forbear to help our selues thereby, in the best sort we may. And to this purpose, our Mother, the *holy Church*, doth, with great reason, propose to vs, the images, or pictures of the body of our Lord; that so being stirred vp thereby, we may remember his corporall presence; and he may communicate to vs, by meanes of his *resemblance* some part of the much, which would haue been communicated to vs, by his *presence*. And since a picture which is painted without my selfe, vpon a piece of wood, doth bring me profit; without doubt, that which is painted within me, and in the *imaginatiue part* of my *mind*, will also profit me, by taking it, as a steppe, whereby I may be raised higher. For (c) all that, which hath relation to our Lord, and which concerneth, and representeth him; doth carry a meruailous force, towards the conducting vs towards him.

(c) This is most certainly true: and our Lord be blessed, because it is so.

And although these thinges may seeme meane to thee; yet because they are a way to higher thinges, these also must be esteemed, high. And by this meanesse, God will haue them to begin, who are humbled, and whome by his hand, he will aduance to greater matters. But they

they (d) who instantly giue themselves to such high flying thoughts, as seeming to be full of tast and more worthy of their consideration; may looke for a fall sure inough. For, as the Scripture (e) saith, *He that goeth a pace, will stumble: And, (f) he that maketh hast to be rich, shall not be without sinne.* And it happeneth to these men, that if they would afterwards returne to thinke of such things, as carry proportion with their poorenes, they cannot light vpon it; because they haue beene entred, with such a gluttonous appetit, vpon greater matters. And so they runne, such a kind of hazard, as a bird may doe, which maketh too much hast out of her nest; whither it cannot returne againe, nor yet proceed, by way of flight. Therefore it will be fit for vs, to beginne at the bottome; with the consideration of our sins, as hath beene sayd; and then, with the Meditation, of the *sacred humanity of Iesus Christ our Lord*; that so we may be exalted, to those altitudes of his *Diuinity*.

C H A P. LXXIIII.

Wherein the way of considering the life of Iesus Christ our Lord, to the end that it may be of greater profit to vs, is prosecuted, in a more particular manner.

BEING then retyred into thy Oratory, at the tyme which thou deputeest to this *Exercise*; first make thy (a) *Confession in generall*; desiring

(a) According to that pious forme, which is vsed in the Holy Catholike Church; Confiteor Deo Omnipotenti.

A a a

pardon

(b) The
manner
of reading
spirituall
bookes.

pardon of our Lord for thy sinnes; and especially them, which thou mayst haue committed, since the tyme of thy last Confession; and thou shalt say a few vocall prayers, according to the former aduice which I gaue, when I treated of *the knowledge of ones selfe*. Then read that mystery of the Passion (which thou art about to meditate) in some booke that treates thereof. This (b) will serue thee for two purposes. The one, to teach thee, what did happen in that mystery, that so thou mayst be able to thinke vpon it; for as for the life, & death, of our Lord, thou art to know them, and that, soundly knowne. The other, for the recollecting of thy hart; to the end that when thou meanest to thinke vpon the Passion, thou mayst not haue wandring, or tepide thoughtes. And although thou do not read, at one tyme, all that which the booke deliuereth of that part of the Passion, thou wilt be at no losse thereby; because vpon the same dayes of the weekes following thou wilt come to an end thereof. And, as I told thee before, thy reading must not be such, as to make thee weary; but to stirre vp the appetite of thy soule, and to prepare matter, for thee to thinke, and pray vpon.

(c) Diuys
fius Car-
thusianus.

The bookes which may profit thee, in the thought of the Passion, are amongst others, the *Meditations of S. Augustine in Latin*; and those of the Father *Lewys de Granada* in Spanish; and the (c) *Carthusian*, who writeth vpon al the Gospels. When thou hast ended thy reading, cast thy

thy selfe vpon thy knees, and (hauing first recollected thyne eyes) doe thou beseech our Lord, that he will send thee light of the Holy Ghost, which may impart to thee, an amorous, and compassiue feeling, of that, which Christ, with such dearenesse of loue, did suffer for thee. Be very (d) importunate with him, not to permit in thee so great ingratitude, as that thou (being bound to imitate his passion) shouldest hardly find in thy hart, to thinke vpon it. Then place the image of that Mystery which thou wouldst meditate, within thy hart; and if this succeed not with thee, yet esteeme, at least, that thou hast it neere thee. And (e) this I say, to let thee know, that thou art not to carry thy thoughts to contemplate our Lord, at *Hierusalem*, where the Passion was accomplished; for this would do thy head great hurt, and dry vp thy deuotion. But make account that he is present to thee; and place thou the eyes of thy soule vpon his feet; or on the ground neere to him; and behold, with all reuerence, that which passeth, as if thou wert present at it; and hearken to that, which our Lord did say, with all attention. Aboue all (f) thinges behould with a pure, and quiet sight, his most sacred hart; which so aboundeth with loue towards vs; and which did so much excell, in comparison of that which he suffered exteriorly (thogh so euen that were also vnspeakable) as the *Heauen* doth exceed the *Earth*.

(d) Observe this excellent discourse with great attention.

(e) A necessary aduice.

(f) Our Lord, make vs fit to do

But take heed, that thou doe not afflict

A a a

thy

(g) Take heed of forcing thy selfe to teares.

(h) How we are to carry our selues, when we haue teares & tender motions of the mind.

(i) That pious thought which was the cause of teares, is to be cherished, and the teares themselves neglected.

thy hart, with any forced grieffe, which vseth to fetch out some (s) few teares with violence; for this, doth hinder that quiet repose, which is wholly needfull, in the exercise of *prayer*, as the Abbot *Isaac* was wont to say; & they dry vp the hart, & make it vnfit for the receauing of the visitation of *Gods spirit*, which requireth peace, and rest. Yea, and they vse to preiudice euen our bodily health; and to leaue the soule so frightened, with the disgust which therein it found, that it feareth to returne againe to *prayer*, as to some painefull thing. But if, with a quiet thinking of these things, our Lord do giue thee teares, and compassion, & other deuout affections of mind, thou art to take them vnder this condition, That the excesse thereof be not such as to ouerworke thee towardes the notorious preiudice of thy health; or that thou becommest vnable, thereby, to resist them, and to hinder crying out; or, by other such exteriour signes, to make shew of what thou findest within. For yf thou doest vse thy selfe to this, thou wilt grow to make those expressions amongst others, and with greater note, to which thou art accustomed in thy *Oratory*, without being able to resist them; but from this, it is reason that thou fly.

So (h) as, thou art to receaue these spiritual gustes, and teares, in such sort, as that thou do not greatly go after them; least (i) in the pursuit thereof, thou loose that pious thought, or spirituall affection, by which they were caused.

But

But vse thou great diligence, that the thought continue; and as for the other exteriour, and sensible feeling, let it take the chance; and by this meanes thou mayest continue a long tyme together, in a spirituall, and deuout gust of mind. Whereas that other, which may be accompted but as *corporall*, & to touch vpon the sensible part of the soule, cannot last. Nor yet, will it suffer the *spiritual* affection to continue, vnles it be with ^(k)Indul- held, from following the other which is more ^{gence may be vsed towards beginners.} *corporall*. Only ^(k) to such as are new *beginners*, a little leaue may be allowed, that so they may begin- taste of this sweet kind of milke, a little more ^{ners.} then such as are *proficient*. For ^(l) these later, haue an ayme to feele in their soule, the high dignity ^(l) In this true deuotion doth consist. of him that suffers; and the deepe indignity of him for whom he suffers; and the mightily much that he suffers; and yet that the *loue* wherewith he doth it, is still greater; and ^(m) they desire to ^(m) Do this and liue. imitate this *loue*, and this *passion*, with all the strength, that our Lord shall giue. And if herewith, he giue them the aforesaid gustes, they ⁽ⁿ⁾ Both these loues of God are excellent; but generally speaking, men excell in the former, and women in the later. drine them not away, nay rather they are thankful for them; but not, as for the more principall. And ⁽ⁿ⁾ although I make no doubt, but that there is a certaine kind of loue of God, so inflamed, and so fyery, as that, it doth not only not prouoke teares, but it hindreth them, and dries them vp; so do I also aduertise thee, that there is another tender kind of *loue*, which procureth those aforesaid *gustes*, in the *sensitive part* of the soule;

soule; and in the eyes of the body; which yet, is not blame-worthy, since the doctrine of *Christ*, is not a doctrine of *Stoicks*, who condemne even the passions which are good. And because *Christ* our Lord did weepe, and was sad, that sufficeth to make vs belieue, that these thinges are good, yea even in the most perfect men. O how much hurt, hath bin done by certaine vnlearned men, both to themselues and to others, by their taking the businesse, of directing soules in the way of spirit into their handes, and by making themselues the Iudges thereof, whilst yet they do but follow their owne ignorant opinion. And this I say, by occasion of men who haue bin deceaued thereby; and to whome these other thinges, haue bin displeasing.

(a) It importeth much that great care be had of this. And read this Chapter with great attention, for there is not any one, in the whole booke, more excellent, & practicall then this.

C H A P. LXXV.

Wherein some directions are giuen for our greater profit in the aforesaid exercise of Prayer; and for the auoyding of some inconueniences, which to ignorant persons are wont to arrine.

TH O V art also to be aduised, that (*) thou must not labour much, to fixe the *image* of our Lord too profoundly in thy *imagination*; for danger is wont to arise therby, vnto the soule. To which it seemeth sometymes, that it doth really and exteriorly see the *images*, which it hath only within. And some fall into madnesse, and others

others into pride; & though neither of these two happen, yet doth it preiudice the health of the body, and that euen almost, without remedy. It is therefore fit, that thou performe this exercise, in such sort, that neither thou do wholly forbear to represent the *image*; nor yet, that thou procure to haue it continually, or to be fixed in thy selfe, with paine; but by little, and little; and so as that it cost thee not, too much trouble. Thou maiest also haue neere thee some (b) deuout pictures, well proportioned to the seuerall partes of the *passion*; by looking vpon which sometymes, thou mayest be eased; and so enabled, without much difficulty, to imagine it without them.

Be also very carefull, that not only thou fly from the danger which I haue told thee of, in *imagining* with too much trouble, but (c) also from *thinking*, with too much earnestnesse of attention, and with too much employment of the head. For besides the hurt, which such a head will receaue thereby; it causeth a drienesse in the soule, which maketh it abhor *prayer*. Do not meditate in such sort, nor with so much force, that it may seeme as if, thou wouldst do it by thy selfe alone, or by the strength of thine own armes. For this would carry more resemblance, to the nature of *study*, then of *prayer*. But vndertake this *exercise*, in such sort, as that thou rely, and rest vpon the strength of our Lord, who helpeth men how to *thinke*. And if thou yet know not how to do it; but that thou perceauie thy head or thy temples, find notorious.

(b) Deuout pictures do both ad-dresse, & ease the i-magina-tiue part of man.

(c) We must nei-ther be too extre-mely soli-citous, on the one side, nor sloathful, or negli-gent on the other.

(d) If thou wilt be sure, not to erre; take counsaile, from tyme to tyme, of thy ghostly Father; according to the circumstances, wherein thou shalt find thy selfe.

(e) How highly true this is.

(f) They who vnderstand what he sayth, do vnderstand the truth, of what he sayth.

rious trouble, do (d) not proceed forward, but quiet thy selfe, and cast away that affliction of mind, and humble thy selfe in the sight of God with simplicity, and peace; desyring grace of him, that thou mayst so *thinke* as he will haue thee; and do not, in any case, presume, in that high presence of God, to rely, and rest wholly vpon thyne owne reasons, or stiffe attention. But humble thy selfe before him, with a simple kind of affection, as a poore little Child, or an humble disciple would do, who carryeth a quiet kind of attention, to learne of his maister, though yet withall, he resolueth to help himselfe. And know, that this is a businesse, which dependeth more (e) vpon the hart, then vpon the head. For to *loue*, is the end why we are to *thinke*. And for want of vnderstanding this, and that kinde of peaceful mind, wherof I haue spoken; many haue much wearied, both their owne, and the heads of others, with preiudice of their health, & with impediment to much good which they might haue done. And (f) if God do vouchsafe the fauour, to make thee able to meditate in this quiet manner, that which thou feelest, will both continue longer, and thou wilt be able to spend more time in *prayer*, and without trouble. All which thou wilt find to be very contrary, if thou proceed otherwise.

I haue already said, how thy dwelling is to be in thy hart; where (as a carefull *Bee*, who makes her hony within her *hive*) thou art to shut thy

thy selfe vp; presenting to our Lord that which shall be brought to thee from abroad; beseeching him to giue thee fauour, and light, as *Moyse* did in the case of that materiall *Tabernacle*. And if the gall of any temptation, shall offer at thee, fly thou into thy hart; and then pull the doore vpon thee; and so ioyning thy selfe to our Lord, thy enemyes will remaine out of doores with scorne inough. For as the hurt which they might do thee, must be by meanes of thy thought; when once that, is well shut vp from them, there is no meanes for them to enter.

And (e) because that thou mayst continue and profit in this exercise, it is fit, in any case, that thou do it with a quiet kind of rest, & peace; I aduertise thee, that if thou haue strength to remaine vpon thy knees, during this conference with God, it will be fit to do so; because all reuerence is due to that diuine Maiesty. And to this purpose, we haue the example of our soueraigne Lord and Maister, of whome the *Euangelist* records, that in the Garden of *Gethsemani*, he prayed to his Father, vpon his knees. But yet if the weaknes of thy body be such, as that in prayer which is long, thou canst not remaine kneeling, without preiudice to the peace of thy mind; and that it make thee vnfit to attend to our Lord; thou art to put thy selfe in some such posture, as may not hinder this quietnes. For though prayer carry the fruit of *satisfaction* with it, for the paine which we endure therby; yet because that fruit,

(e) Note:

impossible is greater, which we gather by getting light, and thus, by spiritual gust, & other benefits, which God giueth way of a in *prayer*; it must be imbraced at the fittest meanes, generall rule, to say for the obtayning only of that which is best, if that we be not able to comply withall.

which shal

fit, in the

particuler

case of all

men, the

present

matter,

being so

full of va-

riety and

difficultys;

if therfore

this be thy

case, and

that thou

wilt not

erre, aske

cōsaile of

thy Gho-

stly Fa-

ther.

(i) Thou

must not

faile to

aduise

heerein

with thy

Ghostly

Father.

(k) An

aduise

cōcerning

reading,

and vocal

prayer.

It is also to be considered that, when in thy *prayer*, thou art thinking of some one thing, if thou find thy soule inuited to passe on towards somewhat ^(h) els; then (opening the gate to another good thought) thou art to dismisse the former, and to take the latter, supposing yet, that both be good. Though notwithstanding, thou art to be well aduised, that this second thought may not come by some fraud of the Diuell, that so thou making the leap of a *Pye*, from one thing to another, he may depriue thee of the fruit of *prayer*. Or els, that it proceed not from the leuier of thyne owne hart; which, finding not that which it desireth in some one thought, disposeth it selfe to make triall of some other, and yet another. Thou art not therefore to forsake lightly, thy former thought, vnles thou be effectually inuited to do it, from within; and that, with such a ⁽ⁱ⁾ kind of satisfaction to thy selfe, as the hart vseth to feelee, when God inuiteth it; and when he interposeth himselfe. And by asking light of our Lord, and by taking accoumpt afterward what profit thou hast gotten; & by often taking of experience, thou wilt grow to do thy duty, in this busines.

To this ^(k) purpose it also maketh; that if thou

thou be *reading*, or *praying* vocally, and that our Lord do visit thee, with any profound internall feeling; thou art to cease from that which thou wert doing; and to feed vpon the bit, which our Lord hath sent thee; and when that is done, thou mayest begin againe, where thou didst leaue. For since this exterior deuotion, doth serue but to stir vp the interior, we must be sure not to vse it so, as that it may be a meanes to hinder the other. Nor would I speake of so many particulars, if I had not seene some people so tyed to certaine rules, and so resolu'd to taske themselues in such a fashion, that although there were reason for them to belieue, that our Lord would haue them interrupt a thought, yet they will not do it. And if he will conduct them by one way, yet they will needs go by another, relying vpon their owne (l) Humi-
 prudence. Whereas (l) notwithstanding, it is an lity is the
 infallible *Truth*, that nothing is more contrary best dis-
 vnto this *Exercise*, then for men to thinke, position
 that they are able to play the maisters in it. Prayer.
 And I haue seene many men abound in *rules*,
 cōcerning *prayer*, & to be talking of great *secrets*,
 and the same men to be very empty in the practise
 of it. For to rest vpon those *rules*, and to reflect
 much vpon them, in tyme of *prayer*, depriueth
 them of that *humility*, and *simplicity* of a child;
 whereby this businesse is to be treated with God, (m) Note:
 as I haue said before. Yet (m) do I not deliuer this,
 to dissuade men from vsing that reasonable dili-
 gence, which on our part we are to bring, especi-
 ally

(a) Who
are sure to
profit
most, in
being able
to vse,
mentall
Prayer.

ally when we are beginners in it; but only that we may performe it, with such a kind of *liberty* as not to hinder vs from depending vpon God, in expectation of his blessing; in such sort as he shalbe pleased to giue it. And (*) be thou well assured, that in this exercise, he profits most, who doth humble himselfe more; and who doth vse more perseuerance; and who sendeth out, more deep sighes to our Lord; and not he, who hath more *rules*, without booke.

CHAP. LXXVI.

That the end of the Meditation of the Passion is to be the imitation thereof; and what is to be the beginning, and ground, of greater things which we are to imitate.

(a) A
truth
most ne-
cessary
to be
knowne.

TO the end that thou mayst know, how to profit by this exercise, thou art to be aduertised, that the end of the *meditation* of the passion, is to be the *imitation* thereof, and the accomplishment, of the *law* of our Lord. And (*) this I tell thee, because some there are who make much reckoning of the houres which they spend in *prayer*; & of the gust, and sweetnesse which they find therein; but they take no accompt, of the fruit which they gather by it. They conceaue, with an erroneous iudgement, that he that prayeth most, and with greatest sweetnesse of delight, that he, forsooth, is the greatest saint; whereas indeed, that other man is so, who togeather with
the

the profound (b) *conceit* of himself hath the greatest (b) The perfection of a Christian consisteth in hauing profound humility, & ardent charity. *charity*; wherein consisteth the *perfection* of Christian life, and the fulfilling of the *whole law*. And he that liueth well, and he that prayeth well, must do it all to this end; and not content himselfe with only hauing spent such a piece of his tyme well in *confessing*, or *communicating*, or deuout *praying*, or any other thing, of the like nature.

We read of *Moyse*, that hauing been forty dayes, and forty nightes vpon the top of mount *Sinay* in continuall conuersation with the most high God; and descending afterward to conuerse with men, he told them no *storyes*, or *visions*, or *reuelations*, or *curious secrets*; but he carried much light in his face, and two tables of stone in his handes. In the one whereof, those (c) three commandements were written, which appertaine to the honour of God; and leauen in the other which belong to our duty towards our neighbour. Giuing (d) thereby to vnderstand, that he that treates with God, by the tongue of *prayer*, must haue light in his *vnderstanding*; thereby to know what he is to do; and then a fulfilling of the will of God, put in execution, as if the *law* were in his handes. And since he hath the office of one that *prayer*s, he may also haue the life of one that *prayer*s; which must be such, as that in all his actions, it may appeare; (e) that some part of that *soveraigne truth*, and *supreme purity*, wherewith he had so much to do, hath stucke vnto him. For they who employ a fit of

(e) He deuileth the commandements by three, & seauen, as we do, and as S. Augustin, did; and, not by foure and six as the Protestants do.

(d) The right fruit of Prayer.

(e) If this proue not so in some proportion thou dost loose thy labour.

time in weeping, and in lamenting those buffetts, which they gaue our Lord, in his *passion*; if, departing from thence, vpon the offer of the least of those affronts, which were put vpon our Lord, they haue yet little patience, (as if they had learnt nothing in *prayer*, but to be able to suffer nothing) I know not to whome I should compare them, but to such, as (when they are sleeping) do conceaue, that they are doing some great matter, who yet, when they wake, are found to haue done the expresse contrary.

What (f) more absurd, and foolish thinge can there be, then that, when I do so much esteeme the *patience* of our Lord, in his paine, I will yet haue none in myne. But I will say, *Carry thy Crosse alone O Lord, though it be deadly heavy; for I haue no mind to help thee, by carrying of mine, though it be very light.* The *Apostles* had compassion, and they shed teares, for the *Passion* of our Lord; but because they fled from the imitation thereof, they were cowards, and offended God thereby, like euill Christians. Thou art not therefore to consider the *Passion*, and to haue *compassion* of our Lord, as one that would looke vpon a businesse in the nature of a meere looker on; but as one who is to accompany our Lord, in the point of sufferance. And by looking vpon him, procure thou to get strength, to drinke of his *Chalice* with him, though it be neuer so bitter. Let (s) the beginning, and foundation of greater matters, wherein

(f) A vicious, and a foolish thing.

(s) He aduiseeth to corporall penance as a disposition to the mortification of our passions.

wherein thou art to imitate him , be in exterior austerities , and the mortification of thy body . That so thou mayest carry some resemblance to his diuine flesh , which was so full of affliction , & tormentes ; farre greater , then can be expressed .

Behold him with stiffe attention , how *he tasted of vinegar , and gall* ; behold in how strait a bed he is lodged ; and how bare he is of clothes ; and how thicke he is apparelled , with torments , from head to foot ; and get thou force from hence , to fly from the delicacies , and ornaments of thy body , in thy clothes , in thy bed , and in thy food . And in this , and in all the rest , (which thou canst do , without much inconuenience) afflict thy body , and make it liue vpon a *Crosse* ; and that , which thou canst not do , let indeed , thy hart desire ; and begge strength of our Lord , for it ; and lament , in that he , being vpon the *Crosse* , thou (h) Ifther
deseruedst not to accompany , or to imitate him . had beene
any better
way to
Heauen ,

These must be the desires of a Christian , who exerciseth himselfe , vpon thinking on the *Passion* , if he haue a mind to imitate it . For (h) when our
Lord came from heauen to earth , to conuerse of the
Crosse ,
with men , and to teach them the best , and most our Lord
secure way to heauen ; and when he was borne , Iesus ,
did make choice of pouerty , of cold , and of banishment ; and as he increased in yeares , so did he increase in affliction ; and the end of his life , would
taught vs
how to
find it ; but
he taught
no other .
He honoured these thinges , though
of

(i) Note
this com-
parifon,
for is doth
conuince.

of themfelues they were bafe; and by ioyning them to himfelfe, he gaue them fuch a ftampe of greatneffe, and fuch tokens of fecurity, & beauty, as to make them grow to be defired. For (i) if a temporall king by apparelling himfelf in fuch or fuch a fafhion, do instantly make it honourable, and to be thought worthy of imitation by all his vaffalls; how much more fhall this be done, by that *foueraigne King of Kinges*, whole worth is infinitely more; then of all the creatures how high foeuer. And he that followeth not this *diſtamen*, ſhould be no true vaffall of this Lord; ſince he holdes it not for a point of honour, to be like him. *A delightfull thinge it is*, as faith *S. Bernard*, *to imitate the diſhonour of him that was crucified; but this only belongs to ſuch, as are not vngratefull to him.*

(k) Note
this excel-
lent com-
parifon; &
receaue
that light,
and heat,
which
God is
willing to
grant thee
by means
thereof.

And (k) now tell me, if a *King* ſhould go on foote, and that bare; and weary; and ſweating, through the ſharpenefſe of the way; hauing his backe loaden with ſackcloth, & his face with teares; and all this to mooue compaffion, as *Dauid* did; what ſeruant of his could there be, who cyther for loue, or ſhame, would not alſo go on foote, and vnſhod, and as like his King as he were able? And ſo the *Scripture* ſaith, *that all the ſeruants of Dauid did, and all the people, that went in his company.* But if ſuch a King, ſhould commaund any of his ſeruantes, that wayted on him, to take horſe, and to ride at eaſe; a cruell commande-ment would that be, to ſuch a ſeruant. And from
the

the roots of his hart, he would beseech the King, not to put, such a huge affront vpon him; as that, a Royall Maiesty, being treated in such a fashon, his servant, should be seene so contrary to him. And if yet notwithstanding, the King should persist in the Commandment, the servant indeed would obey him; but with so much payne, as that (placing his eyes vpon the affliction of the King) his hart would take no contentment in that ease, which exteriorly he was at; but (estee- ming himsele for more weake, and lesse fauou- red then the rest) he would reckon it amongst the greatest of his misfortunes, that he might not go more like his Lord. And that which he should want to do indeed, he would not faile to perform with the deepest wishes of his hart; taking that ease of his owne, in patience, but in his desire, hauing sufferance.

Such doubtles, is Christ crucified to those harts, which imploy themselues in looking on him; if yet withall, they be gratefull (as *S. Bernard* sayth) for so great a benefit, as it is, for God to haue abased himsele so far, as to walke throug this desert, with such misery, as neuer man endu- red. For (1) where there is this gratitude, no launce can remayne, in the Rest, any longer; and both within, and without, there is an internall profound desire, to clap this *Crucifixe*, as a seale v-
 pon his hart, and vpon his arme; as a thing whereby he is not only not afflicted, or to hold himsele thereby lesse honoured; but (as *S. James* sayth)

(1) But it will fall downe, as we must do, by great aba- sement of our selues for the loue of Iesus.

Ccc

They

They haue it in the place of enticere, and perfect ioy, that affliction may be offered them for his sake.

(m) The great nobility of a true Christian hart.

(n) Exod. 12.

Such (m) is the height of the, who are grateful to this Lord; as that, with the knife of the loue of him being crucified, they do valiantly, destroy those (n) Idolls of Egypt, which worldly persons do so prize, & loue; whether they be honours, or treasures, or pleasures; giuing him thanks that he vouchsafes to admit them into his company. And they go in search (being all inflamed with loue) after as many wayes, as they can thinke on, to suffer more; like Elephants being, as it were, enraged, with seeing, that the bloud of their Lord, is spilt. And if it happen to concerne the seruice of the same Lord, that they take their ease, or possesse the honours, and riches of this life; they accept them only by obedience, and they vse them with feare. And you had need giue them much comfort, if you will make them content to go on horsebacke, when they see him on foot, whome they loue so much more, then their owne liues.

(o) A certayn truth nobly expressed.

Such I say, is the altitude of the state of Christian men; and such a change hath Christ wrought in thinges, since the tyme of the crosse; as that the bitter, and the base, he maketh honorable and delightfull; and (o) he makes his seruants ready, to cast the gorge, when they are but to take a tast of that, for which worldlings, are vpon the point to cut the throates of one another. This fruitfull, and firme loue, do I desire, that the

the thought of the sacred *Passion* (of which thou art so enamoured) should worke in thy hart, & (r) that thou mayst carry the mortification of our Lord in thy body. And if, there be none, who sling stones at thee, or imprison thee, or scourge thee, as they did our Lord, and his Apostles, who (q) went ioyfully suffering for his name; yet seeke thou also meanes to suffer, in what thou mayst. And giue (s) God many thanks, when he offereth thee any occasion; to the end that vsing well that little, our Lord may giue thee strength to suffer more, and may send thee more.

And consider well, that thou art not to esteeme little of these things, in respect that S. Paul (t) sayd, *That the exercise of these corporall things, is of little profit.* For although we should grant, that (u) he meaneth it of such things, as we haue heere deliuered; yet he will not haue vs esteem (v) little of them, in themselues; but only in comparison of greater matters. For the obtayning whereof, and for the satisfaction of the payne which is due in *Purgatory*; & yet further, for the acquiring of more *grace*, and *glory*; and for the seruing of God, both with the *interiour*, and *exteriour* mā; there is no doubt, but that, since we are debtours to him for all, these other things are very fit to be vsed. Whereof, our *soveraigne Maister of light*, did tell vs, what we were to thinke, when he sayd (speaking of greater matters) *That it was necessary to do them*; and speaking of the lesser, *that it was fit not to omit them.*

(p) As S. Paul sayth he did, & he sayth he did it, in his body, by punishing it, & not only in his thought, and in his tongue.

(q) *1. Cor. 9.*
(r) No protestant will hold any such discourse.

(s) *1. Tim. 4.*

(t) Where of many are yet in doubt.

(u) How this place of Scripture is to be vnderstood.

CHAP. LXXVII.

That the Mortification of our passions, is the second fruit which we are to draw out of the meditation of the passion of Christ our Lord; and how we are to use this exercise, that so we may gather admirable fruit thereby.

THAT which, in the next place, thou art to procure by the meditation of the sacred *passion* (that so by litle, & litle, thou mayst go ascending, from the lower, to the higher), is the curing of the woundes of thy *passions*, by the medicine of the *passion* of our Lord, whome I say (a) *calles the flower of the rodde of Iesse*. For (b) as flowers, vse to be the meanes of giuing health, so *Christ Iesus* being grinded vpon the Crosse, & applied by our deuout consideration to our soa- res, how dangerous soeuer they are, they wil be cured thereby. Of this *S. Augustine* (c) had experience, and he sayd, *When I am assalted by any deformed thought, I go instantly to the wounds of Christ; when the diuell layeth any ambush for me. I run into the bowells of the mercy of my Lord; and so the diuell flyeth from me. If the ardour of any dishonest conceit would put my body into disorder, it is quenched, by my remembrance of the woundes of my Lord, the sonne of God. In all my aduersities, I haue not found any remedy of so great force, as the woundes of Christ; wherein I sleep secure, and discharge my care, without feare.*

(a) *Isa. 11.*

(b) Such as are medicinal by being bruised.

(c) Thou needest not feare to take *S. Augustins* word, in a more doubtfull matter then this is,

The

The same did *S. Bernard* say, and know by experience; as all they do, who finding themselves, as it were assailed by their *Passions*, as the stagge is by a kennell of dogges; do go with a pious hart, to drinke of those sacred fountaynes, of our Saviour; painfull indeed to him, but the causes of restauration, and ioy to vs. And there, they learne by experience, how great a truth that (d) *Num.* is, which (d) *Moyse*, declared, in figure, by the commaundment of God, when he raised the *brazen serpent* vpon a staffe; to the end, that being beheld, by such as were stung by venemous serpents, it might free them from death, and restore them to health. This *serpent*, although by the shape, it would seeme to carry poyson in it, yet it had none indeed; for it was a *serpent* of brasle. And in the same manner, *Iesus Christ our Lord*, (e) The had true flesh, like the flesh of sinne, whereby infinite it was subiect to paine; but indeed it is farre from power of all sinne, because it is the flesh of God; and fra- of the Crosse of Christ med by the *holy Ghost*; and kept, by him; and be- our Lord. ing placed on high, vpon the (e) *Crosse*, and being dead vpon it, it deliuereth from death, and (f) How giueth health, to all such, as being bitten by temp necessary it is to be tations, haue recourse to him, with Faith, and exact in making the Exa- men of Loue.

And since thou hast so powerfull a remedy for thy recovery, so neere at hand; there remaineth no more, but that (f) thou take a very particular accoumpt, to know what *serpents* they are, which sting thy soule; by dayly and leasure-

(g) The most excellent meanes, whereby we may come to know our selues exactly, is to consider diligently the vertues of our Lord Iesus expressed, in his sacred passion.

(h) The unspeakable vertues of our Lord.

(i) A sweet and significant comparison.

ly examining what inclinations thou hast, in the very bottome of thy hart; what are the quickest passions that thou art subiect to; what are the faults, into which thou fallest sometymes; and such obseruations as these, whereby thou maiest be so perfect, and cleare in the knowledge of thy frailtyes; as that thou mayst haue them, not only in thyne eyes, but euen, at thy very fingers ends. Thou wilt not arriue, in short tyme to this; no nor yet, in long, vnles thou be assisted by light from heauen; whereby thou mayst discerne the very roots of thy hart; which is so deepe, that not thy selfe, but God alone can thoroughly sift it. It (s) will helpe thee much, towards this knowledge, to consider the vertues, which our Lord did exercise in his *passion*; since he is to be the glasse of thy soule, instead of that other, by which women, that are married, vse to dresse themselves, for the pleasing of their husbands.

Behold (h) his meekenes, his Charity, his inuincible patience; his profound silence; and so thy faultes will grow playne to thee, how hidden soeuer they may be. Yea and thy vertues being compared with his, will appeare to thee euidently, to be faults. And thou wilt be ashamed both of the one, & of the other. Yet be not thou dismayd, but present thy selfe with them all, before our Lord; though not without groaning sighes; (i) as the Child would do, who letteth the mother see, where the thorne hath haspt it self into his hand; and he beggeth of her with teares, that she will pull

pull it out; and so will our Lord do with thee. For, as he is a glasse to declare thy faults; so, by his example, and helping hand, he is the true remedy thereof. And now, considering through how great shame he was content to passe, for the loue of thee, thy hart wilbe kindled, towards the casting away off, all affection to honour; and his patience, will kill thy anger; & his gall, & vinegar, will cure thy glottony; and thy seeing him obedient to his Father, euen to the death of the Crosse, will tame thy necke, towards the obedience of his holy will, euen in those thinges, wherein thou mayst find the greatest difficulty.

And when thou shalt behold, how, that most high God, humaned, the Lord of the heauens, and of the earth, & all that which they conteine; did (k) obey those wretches, when they were pleased to strip him starcke naked; and then to apparaile him againe; and when they bound him; and when they vnbound him; and when they commaunded him, to spread himselfe vpon the Crosse; and to stretch out his armes, that they might be nailed thereunto; I am deceaued, if it will not giue thee a desyre, (and that with the deepest sighes of thy hart) if it be capable of any feeling) to be obedient, not only to thy betters, and equalls, but to thy inferiours also; and to submit thy selfe, for the loue of God, (as S. Peter (l) sayth), *to all the reasonable creatures in the world*; and that, so farre, as euen to be ill vfed by them. By this meanes also, will conetouf-
nelle

(k) See heer whether or no thou haue any reason to be impatient or proud.

(l) 1. Pet.

(m) *Joan.*
33.

(n) *Rom.*
6.

(o) We
are so wic-
ked, that
we had
need to
haue
much pa-
tience
with our
felues.

(p) If we
haue little
feeling of
those
things at
the first,
we must
not yet
despaire,
but be
humble,
& diligent
in prayer.

(q) The
perfect
cure of
thy soule
wil not be
wrought
vpon a
suddaine.

(r) *Galat.*
3.

nesse come to dye in thee, if thou behold those
handes boared through for the good of men; that
they may accomplish that, which formerly he
commaunded, when he said, (m) *Loue you one an-
other, as I haue loued you.* And, in a word, thou
wilt find by experience, that S. Paul (n) said true,
when he told vs, *that our old man, was crucified
with Christ.*

Yf thou do not fynd this cure, and conquest
ouer thy selfe, to grow instantly, as thou woul-
dest delyre; be (o) not yet dismaid; and giue not
ouer thy good beginnings. But (p) as now thou
art come to know, that the hardnesse of thy hart,
and thy wickednesse, is greater, then thou couldst
haue thought; so, do thou sigh out so many more
groanes; and with so much the more humility,
begge thou of our Lord; that his mercy may not
permit thee to remaine sicke, since he, being
God, did suffer and dye, to make thee whole.
And haue thou hope, that he will not make him-
selfe deafe, who hath commaunded thee to cry
out vpon him; and that he will not carry such bo-
wells of cruelty about him, as to see thee sicke, &
to hear thee cry out, at that gate of the hospitall of
his mercy, which are his wounds; but that, some one
day, or other, he will take thee in, to cure thee.
But (q) I aduertise thee of this, that it is not a
businesse, to be dispatched, in so short a tyme.
And, although S. Paul, (r) said in few wordes,
*That they, who were of Christ, had crucified their
flesh, with the vices and desires thereof;* yet such, as

are

are not content, with departing only from mortall sinne, but haue a desire to obtayne a perfect victory ouer themselves; by ouercomming those *seauen generations of enemyes, which haue taken possession of the land of promise*, do find by experience, that the thing which is sayd in one word, is not completely performed in many yeares. But our

(f) A place of Holy Scripture excellently applyed.

soueraigne Lord, is wont, to giue such persons hope of perfect health; vouchsafing them now, and then, the cure of some particuler infirmity.

(i) Iosue

10.

(u) If thou consider the

We (f) read of the Captaine Iosue, that having overcome *five Kinges*, he sayd thus to his souldiars: *Set (i) your feet vpon the neckes, of these Kinges; and do not feare; but take hart, and comforts; for, as our Lord hath overcome these, so will he also, all those others, whome you fight against.* Do (u) thou, in this manner; and resolue either to conquer, or to dye; for if thou obtayne not the victory ouer thy passions, thou wilt not be able to proceed, in the exercise of this familiar conuersation, with our Lord. For it is not reason, that the most sweet repose, which is taken, with ioyfull peace, in the armes of our Lord; be afforded, but to them, who first haue fought, and with difficulty haue overcome themselves. Nor can they obtaine, to be the quiet *Temples*, of that peaceable *Salomon*; if first they be not hammered, by the blowes, of the mortification of their passions; and by the breaking off their wills. For (x) the smoake, which vnmortified passions raise vp, in the soule, do not suffer the sight to be so cleare; as it fit,

reward euen in this life, which is heer mentioned: thou wilt not think thy labour ill imploied, and therefore resolue vpon the word of this holy Author, which is, *Either to conquer, or dye.*

prize the
soule of
being able
to see that
sweetnes
and subli-
menes of
Gods be-
auty.

for the beholding of the King in his beauty. Nor doe they permit the soule, to haue that purity which is requisite for the vniting of it, with God; like a chaste Spouse; and in a manner, which is particuler, and secret, & kept safe for them, to whom our Lord vouchsafes to giue it; after they haue laboured many yeares, as *Iacob* did, for *Rachel*.

CHAP. LXXVIII.

That the most excellent thing which we are to meditate and imitate, in the passion of our Lord, is the loue where with he offered himself to the Eternall Father.

AFTER hauing entred into the first exteriour part of the *Temple*, of this true *Salomon*; which is, to consider *Christ*, in the exteriour man; and, after hauing sacrificed thy disordinate passions, by the knife of the word of God; (which office was executed in that part of the *Temple*, which was called *Holy*) it remaines (if we meane to proceed in our way) that we procure to enter into the *Sancta Sanctorum*, the *Holy of Holyes*, which is a more pretious place, and the period of all the rest. If now thou aske me, which is this place; I answere, That it is the hart of *Iesus Christ*, our Lord, who is truly, the *Holy of Holyes*. For as he did not content himselfe to suffer only in the exteriour, but with a cordiall loue; so thou art not to stay, vpon the seeing, and imitating that which exteriourly appears; but thou

(a) The pretious hart of our Lord *Iesus*, is the *Sancta Sanctorum*.

thou must enter into his *hart* to behold, & imitate the same. And to the end, that this entry might be more easy for vs; and that, which was locked vp in his *hart*, more manifest; he permitted, after he was dead, that (howsoever he then, ^(b) By the felt no paine) his *hart* should be ^(b) disclosed; ^{point of a lance.} that so, as by an open gate, wherby we might discover a world of admirable mysteryes, men might be induced to enter into it; & might be invited, as to a thing wherein they were to behold that strange beauty, which was there conteined.

But who is able, with a tongue, to speake therof, since he that hath entrance thither, and ^(c) *Apoc.* lookes vpon them, cannot reach to the greatnes.

And euē that which he reacheth, he is not able to ^(d) By the expresse. *S. Iohn* ^(e) deliuereth, in figure of this, ^{incarnati-} that the temple of God was opened, and that the ^{on & pas-} *Arke* of the Testament, was seene therein; for in ^{sion of} the *Arke* of Christ, the law of God is fulfilled; and our Lord, there, is kept the *Manna* of celestiall bread; and

that pretious, and complete ^(d) sweetning of ^(e) *Psal.* God, which was signified by that couerture of ^{39.} gold, of the ancient *Arke*. And all this, in so great

excellency, that it far exceedeth the very highest ^(f) Marke this gra- pitch of all our thoughtes. *Dauid* ^(e) sayth, *Many* ^{dation.} *meruailes hast thou wrought. O Lord my God, and in*

those thoughtes which thou hadst for my good, there ^(g) *O bot-*

is none like to thee. Meruailous ^(f) is all that which ^{tomles A-} God hath done, and more meruailous is all that, ^{byffe, of} the loue of

which he hath suffered. But yet, if thou consider ^{our Lord} the thoughts of his ^(e) *hart* (which, euen whi- ^{Iesus, to} mankind,

lest he was suffering; did (through his loue) think as it were but little of any thing, except the same very loue) thou wilt cry out, with a loud cry of thy soule *There is none O Lord like to thee*. Do thou desire him, O *Virgin*, when thou shalt see him suffer his handes, and necke to be tyed; when thou shalt see him endure *buffets, thornes, nailes, and death*; to do thee the fauour to let thee know, why being so strong, and so powerfull, he should suffer himselfe to be treated, as if he were so weake, & without ability of making resistance.

(b) *Spec.* To this, S. *John* (b) wil answere thee in his name; *He loved vs, and he washed vs from our sin, with his blood*. Ruminare well vpon these wordes; and lodge them deeply in thy hart; and entertaine thy selfe in thinking, what an admirable and excessive *loue* that is, which burneth so in his *hart*, as to flame out, by suffering such thinges in the exterior. Say within thy selfe; What (i) person might there be in the world, for whom I, or such an one as I, would endure such miseryes; without pretending any proper interest, but only for pure loue of that other person; and thou wilt see, that to suffer all that which our Lord suffered, is not such a kind of thing, as which we may looke to find elsewhere; for there would be no forces fit, for so heauy a burthen.

To endure some small part of what he endured, might perhaps be found betweene fathers, and sonnes; brother, and brother; friend, and friend; man and wife; or the like, to
who

(i) Obser-
ue well
the grada-
tions of
this chap-
ter, which
tend to-
wards the
making
thee all e-
namoured
of our
Lord Je-
sus; & it
is the top
of any
thing, that
I haue
seene in
this kind.

who either necessity, or bloud, or friendship, may give strength to suffer, yea and to *dye*; though this of *dying*, but very rarely. But to suffer for strangers without any interest of a mans owne; without being obliged to it; yea, and to *dye*; and that for nothing, but for meere *loue*; was a thing neuer seene. And yet, if it should be seene, that a *slave* should offer to *dye* for a *King*; and that, before his death, he wold be scourged, & endure some of the many tormentes, which our Lord did suffer; it would be such an act of prowesse, as that the *slave*, might deserue a *Pardon*, although he had committed many faultes. And all men would iudge, that he had merited many fauours, at that *Kinges* handes, if he were able to impart any, in the other life. Nor would this famous action depart frō the mouths of men, for a long time; yea & the *King* himselve, would recount it, both with much thankfullnes, and much tenderneſſe.

But (^k) now let vs turne the story the other (^k) Give way, and conceaue, that the *King* himselve (af- great at- ter hauing suffered greiuous tormentes and ex- tention, treame reproach), would needs *dye* for his *slave*; from whom he had receiued no seruice, but great offences, which deserued a most cruell death; & that the cause of the *Kinges* dying, were the meere nothing but the *loue*, which he bare this *slave*: This would be a thing neuer scene, and neuer heard before; and it would betoken such an excessiue kind of *loue*, as would cast them that heard of it, into a horrible kind of amazement; and

would furnish matter to men, for publishing the goodnesse of that *King*, al the dayes of their liues. And so admirable, so new, and so sublime a *loue* would this be; that some men, of superficiall vertue, and weake vnderstanding, would be scandalized thereat; and would not make such a iudgement, of this worke, as were conuenient; affirming it to be a kind of absurd excesse, that the maiesty of a *King*, full of all power and vertue, should so cast away his pretious life; to the end that his wicked *slane* might liue, who had most iustly deserued death.

And (1) if moreouer, it were added to this story, that this *King* were so wise, and so power-
 (1) Be still attentive, full, as that, with much facility, and without suffering the least inconuenience, and without doing the least iniustice to any, he could deliuer that *slane* of his, from death; and that yet neuertheless, he would make vp his *loue*, into so huge a heape; and would giue him to vnderstand, that he were resolved to endure such, and so many miseries, as neuer any man endured; and all this, for no other reason, but because that so it would be better for the *slane*; most certaine it is, that few eyes would be found in the world, which could be able to behold such a bright sunne of burning *loue* as this. And if any mā should haue so good an apprehension, as to thinke thereof, as the thinge deserued; he would escape well, if he kept his wittes, through the excesse of admiration, and amazement. And if this would happen, to such as

in their owne person had not receiued this benefit from the *King*, but by the only thinking what he had done for another man; what may be believed, that it would worke, in the hart of that very *slawe*, (vnlesse he were franticke) for whom that *King*, should so, haue dyed. Doest thou not thinke, that such a knocke of *loue* as this, would awake him; would change him; would so entirely captiue him, to the *loue of that King*, as that he could neuer get leaue of himselfe, to conceaue his prayles, nor thinke of his merits, but with teares? Nor employ himselfe vpon any other thing, then the expressing of supreme gratitude, and *loue*, by doing, and suffering for him, all that possibly he could?

Hast thou heard this *Parable*, which in the world did neuer take effect? Then ^(m) know; That what the Kings of the earth haue not done; that very thing, hath beene done by *Christ Iesus*, the *King* of heauen. Of whom, *S. Iohn* ⁽ⁿ⁾ sayth, *That in his thigh, he carryed this title written, King of Kinges, and Lord of Lordes*. For euen, as he is man, & as he hath taken humane nature; (which is signified by the word *Thigh*) so great is his altitude, as that it surmounteth all Lords, & Kings created; not only them of this world, but also of heauen. Enjoying a *Name*, which is aboue all *Names*; and a height, and power of dominion, aboue all the highest men, and Angells. Behold this height, which bath no equall; and cast downe thy eyes, to behold that ^(p) basenes, for

(m) A mil-

serable

man thou

art, if this

do not

mouethee

to the ve-

ry soule.

(n) *Apos.*

19.

(o) The

celestiall

spirits.

(p) The

infinite

God, for

base and

sinnefull

man.

for which it suffers. And thou wilt see, as *S. Paul* sayth, *That (9) We are weake, and wicked, and traitors against God, and his enemyes*. Which titles, are of so much dishonour & basenes, as that they cast a man backe, and downe, into the hindmost place, and into the lowest price, that can be set vpon any creature. Since there is nothing so base as to be wicked; nor nothing so wicked, as a sinner is, in respect, that he is such.

Comparing therefore these extremes which are so different; of so *high a king, and so wicked slaves*; behold now, the much that he loued them. (r) If thou refuse this inuitatiō, thou art vndone. Come (r) hither, into the hart of our Lord; and if thou haue the eyes of an Eagle, heere is matter for them to worke vpon. Nay, they will not serue thy turne, to make thee sufficiently see, the brightly burning, & high heaped *loue*, which inhabited that most holy *soule*; with such extent, and latitude, that although those highest *Angells* of heauen, for the great power which they haue to *loue*, are called *Seraphims*, (which signifyeth that they are set on fire;) yet if they had come to *mount Caluary*, at the time, when our Lord did suffer there, his excessiue *loue* would haue cast them into wonder; in comparison whereof, their owne, would haue bin no more, then meere tepidity.

For, as that most sacred *soule*, possesseth greater altitude, and honour, then can be had by any other, cyther in *heauen* or *earth* (for as much as, instantly vpon the creation thereof, it was vaited

vnited to the *person* of the *Word* of God,) so was the Holy Ghost infused into it, beyond all measure; and such degrees of grace, and loue were giuen to it; that neither they could increafe, nor could the soule contayne more. So that, it is with great reason applyed to this most holy soule, which is written, *The* (t) *King* *did place me, in the* (u) *Cellar of Wine*; and in me he ordayned *Charity*. Or as we read in another translation, he placed his *Ensigne, or Banner of loue* vpon me. For, in regard that this soule, as soon as it was created, did clearly see the *Diuine Essence*; and was carryed to it, with an vnspcakable force of loue, *the banner of holy loue, was planted on it*. To giue vs to vnderstand, that this soule, was the most overcome by loue, that euer man, or Angell was, either in *Heauen*, or on *Earth*. And (t) because, in the warre, of the loue of God, he that is most overcome, is most worthy, and most valiant, and most happy; therefore doth this most *blessed soule*, carry the *Ensigne of loue, which standes vpon it*. That al they may know who either on *Earth*, or in *Heauen*, do pretend to loue God, that they must follow the conduct of this Lord, if they meane to do it well; as the disciple would do, his maister, or the soldiar his captain; since he exceedeth them all in loue, as he exceedeth them otherwise, in dominion.

(t) They only conquer, who are captiued, by the loue of our Lord Iesus.

(u) If thy hart loue deeply, it will find meanes, to express it selfe.

Now, since so great a fire of loue was lodged in that *most sacred soule*; it is (u) not strange, if the flame fly out, and scorch, and burne the cloaths, which are, his most *sacred body*, which was lo-

Ecc

den

(x) Shall
we not
pay such
loue with
loue?

den with such torments, as giue testimony of the
interiour loue. For it is written, *Who shall be able
to carry fire in his bosome, and that his garment should
not be burnt?* And when thou shalt see, that in the
exteriour, they guide in his handes, with cruell
ropes; thou art to vnderstand, that within, he is
taken prisoner, by the nets of loue, which are so
much stronger then those other, as chaynes of i-
ron are beyond threeds of flaxe. This (x) loue,
this was it, which defeated him; which ouercam
him; which tooke him; which tost him, from
Iudge to Iudge; and from the torment of *scourges*,
to the torment of cruell *thornes*; and which cast
the *Crosse* vpon him first, and which carryed him
to Mount *Caluary*, where he was after, cast vpon
the *Crosse*.

(y) wher-
of thou,
and I are
two.

(z) Note.

(a) Exod.
23.

(b) And
our Lord
make vs
able to
write
him, in
ours.

There stretcht he out his armes abroad, to
be crucifyed; in token that his hart had beene
opened by his *loue*; and that so widely towardes
all; as that the brightly burning, and puissant
beames of loue, did sally out from the center of
his hart; and went to determine themselues, v-
pon euery (y) man in particuler; both such as were
past, such as were *present*, & such as were to *come*;
offering vp his life, for the good of them all. And
if (z) the high Priest do exteriourly carry the
names of the (a) *twelue Sonnes of Israel*, written
both vpon his shoulders, and vpon his breast; much
more excellently, doth this Priest of ours, carry
men vpon his shoulders, by suffering for men.
And he carryeth them also, written in (b) his *hart*;
for

for he doth so cordially loue them; that if the first *Adam* sold them all, for an apple; and if they sel themselves, at a base price; and if so they grow indeed to hate themselves, through the loue they haue of being wicked; this enamoured Lord, doth so highly prize them, & so much loue them; that to redeeme them, out of such a miserable captiuitie, he gaue himselfe as a price for them. In testimony, that he *loues* them more, then they are *beloued* by any other, or then they know, how to loue themselves.

C H A P. LXXIX.

Of the burning Loue, wherewith Christ Iesus loved God, and men for God; from which loue, as from a fountaine, that did spring which he suffered in the exterior; and that also which he suffered in the interior; which was much more, then the other.

IF the hart of man be so wicked (as *Jeremy* ^(a))
 I sayd) as that God only can tell how to sift it; ^{(a) Jerem.}
 & that the more deep a man diggs in that rotten ^{17.}
 wall, the more abhominable filthines is discou-
 red (as was shewed in figure, to ^(b) *Ezechiel*;) ^{(b) Ezech.}
 with how much more reason may we say, that ^{8.}
 since the hart of Iesus Christ our Lord, is more
 good, then any other can be wicked; there is
 none who can wholly diue into it, but only the
 same Lord, whose it is. It is worthy of admiratiō,
 and which, in reason, ought to robbe vs, even of
 our

(c) The
hart of
our Lord
Iesus, is
the Reli-
quary, &
the loue,
is the Re-
lique.

our very soules, and to bind vs as slaues to God; to consider the excessive loue of his *hart*, which did expresse it selfe, in suffering the whole course of that *Passion*, and death for vs, as we haue shewed. But if thou digge yet deeper, with the light of heaven in thy hand, and do looke neere, into this (c) *Reliquary* of God, which is so full of vnspeakable secrets; thou wilt discerne such effects of loue; as will cast thee into more wonder, then any outward thing belonging to the *passion*.

For this purpose, thou art to remember, how in the towne of *Bethsaida*, our Lord, being in the cure of a deafe man, the Ghospell sayth, *That he cast vp his sacred eyes to heauen, and he sighed deeply, and that then he cured the patient*. That groaning sigh, which carryed an exteriour sound, was but one; and it might passe in a short tyme; but it was a witnes, of another sigh; yea and of many profound internall sighes; and which lasted not only for a short tyme, but for months, & yeares. For thou art to vnderstand, how *that most holy soule*, in being created, and infused into the body, in that virgineall wombe of our *Blessed Lady*, did then behold the *diuine essence*, (which for the height therof, is called *heauen*, with great reason) as clearly as now it doth. And in seeing it, it did iudge that it was worthy of all honour, and seruice; and so it desired all honour to it; with that vnspeakeable force of *loue*, wherwith it was endued. And although the ordinary law, for such as see God clearly, be this, that they must be *bles-*

sed

sed both in body and soule; and be subiect to no kind of payne; yet, to the end that we might be redeemed by the pretious afflictions of our Lord; (d) See the it (d) was ordeined, that felicity, and ioy, should inuentiōs of the remaine in the *superiour part* of his soule; & should loue the not redound into the *inferiour part*, or into his God. body; renouncing all that sense of happines, which so iustly was due vnto it; for the accep- (e) So ting, and suffering of that *paine*, to which we, that then, he saw all were liable. and euery of my sine and al thy sinnes.

Now, if *that most holy soule*, who cast the eyes of the vnderstanding vp to the *heauen* of the *diuinity*, had not had any other thing but that, to looke vpon; it could not haue been capable of (f) The payne, since God is such a *Good*, that nothing can infinite grow from the sight of him, but *loue*, and *ioy*. But, desire, which our for as much as he saw all the sinnes, which then Lord Ie- had bin committed by men, from the beginning sus had, of the world; and (e) those also which would be that God should be committed euen to the end of it; his *griefe* was serued; & fully as internall, and as profound, to see, that as infinite beauen of the *Diuine Maieſty*, offended, as his griefe that he is offe- *desyre* was, that it should be serued. And (f) as no ded, man is able to reach to the greatnesse of that *de-* (g) Note fire, so neither can any man arriue to the greatnes of that *griefe*. For the *holy Ghost*, which is figured this griefe & loue. in (z) *fyre*, which was giuen him beyond all mea- (h) Ioan. ſure, did inflame him to loue God with an incom- prehensible (h) *loue*; and the same *Holy Ghost*, 11. which is also figured in a (i) *Doue*, did make him bitterly lament, to see him offended, whome he (i) *Luc. 19.*

loued after such an ineffable manner.

But to the end that thou maist see, how this knife of griefe, which passed through the hart of our Lord, did not only wound him, on the one syde, but that it was doubly, and most sharply edged; remember that the same Lord, who (looking vp to *heauen*, did deeply sigh) did also weepe, both ouer *Lazarus*, and ouer *Hiernusalem*. And then, (as *S. Ambrose* saith) *it is not to be wondred at, that he greiued for all, since he wept for one*. So that to see God offended, and to see men

(*) Our Lord graunt vs one touch of this knife vpon our harts, by the merits of his. destroyed by sinne, was a (*) knife, with a double edge; which did most lamentably pierce his hart, through the inestimable *loue* which he bare to God, as God; and to men for his sake; desiring to make satisfaction to the honour of God, and to obtaine a remedy for men, how deerly soeuer it should cost him.

(l) The vn-speakable affliction of our Lord Iesus, in his sacred Passion.

O (!) most blessed Iesus, to see thee tormented exteriorly in thy body, doth euen breake the hart of a Christian; but to see thee so tormented, and defeated inwardly, with such deadly griefe, there is no eye, there is no force, that can endure it. Three *nayles*, O Lord, did breake through thy handes, and feet, with excessive paine; and more then seauenty *shornes*, they say, did pierce thy diuine head; thy *buffetts* and thy *affrontes*, were very many; and the cruell *scourges*, which that most delicate body of thyne, receiued, they say, did passe the number of fise thousand. By occasion of these, and many other grieuous torments

torments, which concurred in thy *passion*, (which no man arriueth to vnderstand, but thou that feltest them), it was said in thy person, long before, *O all you that passe by the way, obserue, and see, if there be any grieffe, like myne*. And yet, notwithstanding all this, thou, whose loue hath no limit, didst both seeke and find, new inuentions, for the drawing, and feeling within thy selfe, certaine paynes, which exceeded those *nails*, and *scourges*, and *tormentes*, which exteriorly thou didst endure; and which continued a longer tyme, and which had sharper pointes, wherewith to hurt thee. *Isay* (m) saith; *Euery one of vs did loose himselfe, in his owne way; and God, (m) Psal. did lay the sinnes of vs all, vpon the Messias*. And this sentence of the diuine iustice, being so rigorous, thy *loue*, O Lord, did find to be both iust, and good; and thou didst take vpon thyne owne shoulders, and didst make a burthen for thy selfe, of all the sinnes (without the want of so much as one), which all the men, in the whole world, eyther had committed, or then did commit, or would commit, from the beginning thereof, vntill the end; That thou O Lord, and our true *lo-uer*, mightst pay for them all, with the sorrowes of thy hart.

Who then shalbe able to count the number of thy soares; since (n) there is no meanes to count the number of all our sinnes which caused them, but only thou O Lord, who didst endure them. Thou being made for vs, *the man of sorrow*, and

who

(m) Psal. 51.

(n) Conf. der and know by this, what our Lord suffered for thee; or rather know, that thou

canst neuer know so much of it, as is to be knowne.

(o) Psalm.
39.

who knowest indeed, what affliction is, by sad experience. One man alone doth say of himselfe (o), That he had more sinnes, then hayres upon his head; and besides that, he desyreth God so forgiue him those other sinnes, which he had committed, though he knew them not. Yf then one man, which was David, had so many sinnes; who shaibe able to reckon vp all the sinnes of all men, amongst whome there were many, who committed both more, & more grieuous sinnes, then David did.

Into what affliction didst thou cast thy selfe, O thou lambe of God, to take away the sinnes of the world; in whose person it was said, (p) Many Calues haue come round about me; and the great bulls haue circled me about: they haue opened their mouth agaynst me, as a roaring lion, who is feasting upon his prey. But although, into that garden of Gethsemani,

(q) This is that, which gaue our Lord more torments, a million of tymes, then the paynes, which exteriorly he suffered,

there went a ful company of souldiers of the secular power, (besids them, who were sent by the high Priests, & Pharisees, who with much cruelty came about to take thee, and did take thee) yet he that should haue beheld the multitude, and grieuousnes of all the sinnes, of the world, which did hedge in that hart of thyn; will thinke, that the people who went that night to take thy person, were very few in comparison of these others, who came to seize vpon thy hart. What (r) horrible spectacle O Lord? What vgly representation & how painefull would it be for thee, to be compassed in, by our great sinnes, which are signified by those Calues, and those others which are yet

more

more grieuous, and which are signified, by those *Bulls*? Who, O Lord, shall be able to recount, what vgly finnes haue beene committed in the world? Which being set before thy vnspeakable purity, and sanctity, would put thee vpon astonishment; and like *Bulls*, with open mouths, set vpon thee; demanding at thy handes, O Lord, the payment of that torment, which so great impiety had deserued. With how much reason is it sayd afterward, *That thou wert spilt like water*, by those exterior torments, and, *That thy hart, was melted away like waxe*, by that fire of inward anguish. Who O Lord will say, that the number of thy sorrowes may be told, since the number of our finnes is past-telling.

C H A P. LXXX.

Wherein is prosecuted the tendernes of the loue of Christ towards men; and of that, which caused his interiour grieve; and gaue him a Crosse to carry, in his hart, all the dayes of his life.

BY that which is sayd, thou wilt haue scene, how many, and how grienous, the sorrowes of our Lord were; since our finnes, by which they were caused, were so many, & so grienous. But if we will dig into the most deep part of that hart of our Lord, we shall find sorrow therein; not only for the finnes, that men committed; but sorrow also, for the finnes which they committed not. For as the pardon of the former,

(a) We owe all to the passion of our Lord; both the pardon of all those sinnes, which we haue committed, & the prevention of all them which we haue not committed; and al the graces which we haue receaued; & all the good deeds that we haue done.

fell (a) vpon thee, O Lord; so the preservation of men from the later, did cost thee dolours, and death. Since thy grace, and those diuine fauours, which preserve men from sinne, are not giuen to any soule, for any reason, but only vpon the price of thy pretious payne. So that all men lay heavy load on thee, O Lord; both great, and small, and past, and present, and they that are to come; They who haue sinned; and they also who haue not sinned; They who haue sinned much; & they who haue sinned little. For they all, being considered in themselves, were the children of wrath; without the grace of God, enclined to all manner of sinne, and exiled from heauen. And if they be to receaue pardon; if they be to receaue grace; if to auoyd sin; if to be the Sonnes of God; if to enjoy him in heauen for al eternity, al this, O Lord is to be done at thy cost; by thy enduring, by thy paying, for our misery; and by thy purchasing of our felicity. Yea, and all this is to be at that cost of thyne, so far, as that thy sorrowes, are to be proportionable in number, and greatnesse, to that which these other thinges are worth. And yet further, is thy price to exceed the thing which thou doest buy, that so thou mayst shew vs thy loue, and that our redemption, and consolation may be more firme.

(b) Infinit is the glory of our Lord, but it cost him deere

How (b) extremely deare, O Lord, doth that name cost thee, which I say (c) put vpon thee, of being, *The Father of that age, which was then to come*; since as there is no man, according to the

(c) I/4. 9.

genera-

generation of flesh, which is called, *the first age*, who commeth not from *Adam*; so neither is there any of the *second generation*, which is of *grace*, who commeth not from thee. But *Adam* was an ill *Father*; who, by wicked pleasure, did murder both himselfe, and his sonnes; whereas thou, O Lord, didst purchase the name of *Father*, at the price of those dolorous lamentations, wherby (as a *Lyonesse* that were roaring whilest she bringeth forth her yong ones) thou giuest life to them, whome the first *Father* killed. He drunke that poyson, which the serpent gaue, & so was made a *Father* of serpents; for by his engendring them, they became sinners. But yet all his sonnes (which being considered in themselves are venomous serpents) did lay hold O Lord vpon thy *hart*; & gaue thee such pinches of paine, as were neuer felt before, nor since, and that, not only during the space of eighteen houres (which passed in the tyme of thy sacred *Passion*) but for the whole course of three and thirty yeares, from one five and twentieth of *March*, when thou didst become incarnate, till another five and twentieth of *March*, and eight dayes after, when thy life did leaue thee, vpon the *Crosse*.

Thy (^d) selfe, did call thy selfe a *Mother*, when speaking to *Hierusalem* thou didst say; *How often* (^e) *would I haue gathered thy children, vnder my winges, as the Hen doth her chickens, but thou wouldest not?* And to giue vs to vnderstand, that thy hart, doth carry a particuler loue, and ten-

(d) The great loue of God to vs, is exemplified by diuers comparisons, and proofs of holy Scripture.

(e) Matt:

(f) 1sa. 49.

dernes towards vs; thou didst compare thy selfe to a Hen, which is the creature, that is content, in extraordinary manner, to cast away her comfort, and to afflict her selfe for that which concerneth her little ones. Nor only art thou like the Hen in this; but thou exceedest both that, & all other mothers in the world, as by (f) I say, thy selfe didst say, *A mother perhaps may forget the sonne of her wombe; Well yet, though she forget him, I will not forget thee; for I haue written thee in my handes, and thy walles, do euer stand before me.* Who, O Lord, shall be able, though he dig neuer so deep, to discouer those vnspeakable secrets, of loue and sorrow, which are in thy *hart*. Thou doest not content thy selfe, O Lord, with carrying the loue of a *Father* towards vs, which might only be strong, and patient, in suffering the afflictions and troubles of a *Father*; but to the end that no delightfull comfort might be wanting to vs, nor no vexation to thy selfe, thou wouldst needs, be also a *Mother* to vs, in the tendernes of thy affection, which causeth an vnspeakable kind of loue towards her children. Yea, and more art thou to vs, then a *Mother*; for, of no *Mother* haue we read, that (to the end she might stil remember her sonne) she hath written a booke, whereof hard nayles of iron were the pen; and her owne handes the paper; and that by pressing those handes, and passing them through, with the nayles, bloud may issue out, instead of inke; which with grievous payne, may giue testimony, of the great internall

ternall loue, not suffering that to be forgotten, which still she carryeth in her hands.

And if this, which thou didst endure vpon the *Crosse* by hauing handes and feet so nayled to it, be a thing which exceedeth all *loue* of *Mothers*; who (g) shall recount that great *loue*, and great *griefe*, wherewith thou drewest all men into the wombe of thy *hart*, groaning deeply for their sins, with the groanes of *labour*, like them of child-birth. And that, not for an houre, nor for a day alone, but for the whole tyme of thy life, which lasted three and thirty yeares; till, at length, like another *Rachel*, thou diedst of trauell, vpon the *Crosse*, to the end that (h) *Beniamin*, might be borne aliae. The *serpents* which thou carriedst with- in thy selfe, did giue thee, O Lord, such gripes, that they made thee burst vpon the *Crosse*, to the end, that, at the price of thy paines, those *serpents* might be conuerted, into the simplicity, & mild- nesse, of lambes; and that, in exchange of thy death, they might obtaine a life of grace. How iustly O Lord, mayst thou cal men (if thou consi- derest, what thou hast suffered for them) *the Sonns of thy griefe*, as *Rachel* called her sonne; since the griefe which their sinnes gaue thee, was greater, then the pleasure which they tooke by commit- ting them. And greater was thy humility, and that breach of thy *hart*; then the irreuerence, and pride was, which they expressed against the *most high God*, when they offended him, by breaking his *law*; that so, thy paines might overcome our

(g) Christ Iesus our Lord, be- came v- pon the *Crosse*, as it were a woman in trauaile.

(h) Genes. 35.

finnes, as the greater do the lesse.

(i) The incomparable griefe of Christ our Lord, for sinne is excellently described.

More, (i) O Lord, did the sinnes of others grieue thee, then any man hath bin euer grieued, for his owne. And if we read of some, who had so great repentance for their sinnes; as that (their ~~harts~~ not being able to conteyne such griefe) it did cost them their liues; what sorrow was prouoked in thee, by that vnmeasurable *loue*, which thou didst carry both to God and man; since one sparke of the same *loue*, being cast into the harts of those others, did oppresse them in such sort, that it made them breake, as if they had bin blown v^p with powder. Of many we reade, and we know; that, by hauing heard a newes, which was very painefull to them, did loose their liues. And tell vs now O Lord, for thy mercy, how thou hadst force to out-lieue such a bitter newes; when, all the sinnes of all mankind were first presented to thee; thou louing men, much more, then any man, euer loued another, yea or euen himself. Especially, when thou didest cōsider, & know, that the misery which was hanging ouer thē for the same, was greater then any other that could happen. And where O Lord didst thou get strength, to endure, to see thy *diuinity* offended; and yet to liue; since the *loue* which thou bearest both to it and men, did exceed all measure. Yet didst thou liue, O Lord, when thou heardst this newes; yea and thou didst liue with the griefe thereof, all the dayes of thy life. But vnles particular force, had bin giuen thee for the endaring
of

of such sorrow, it would not haue fayled, to haue brought death vpon thee, as lesse sorrow, hath brought it vpon others. So that, O Lord, they are many, and not one only debt, which I owe thee. And although, (in regard of these sorrowes, which, as a mother, thou didst endure for men) with much reason, thou mayst tearme them, *the sonnes of thy grieve*, as hath bin said; yet as thou also art their *Father*, thou mayst call them ^(k) *Gen*; also, the sonnes of thy right hand, as ^(k) *Iacob*³⁵. did. Because ^(l) in them, is expressed, and declared the greatnesse of thy hand, which is thy power; since thou drawest them out of sinne, and dost place them in the state of grace, even in this life; and at the later day shalt ranke them, vpon thy right hand, that so they may accompany thee in glory. Being seated there, in great security of repose, as thou art, O Lord, at the right hand of thy Father; where thou wilt esteeme all that which thou hast laboured, and suffered for them, to be well imployed.

^(l) The reformation of men, doth manifest the power of the Crosse of Christ our Lord.

C H A P. LXXXI.

Of other profitable Considerations which may be drawn out of the Passion of our Lord; and of other meditations which may be made vpon other pointes; and of some directions, for such, as cannot easily put that, which hath bin said, in practise.

YF thou haue well considered, that which hath bin said to thee, of the mystery of the *Passion* of

of *Iesus Christ* our Lord, thou wilt haue scene, how thou art to obserue, both his sufferance in the exterior of his body; and the patience, and humility, and those other vertues, which were in his soule; and, aboue all, his amorous, and compassive hart; from which all the rest did proceed; & it will animate thee both to follow him in sufferance, and to imitate him also in other thinges. But thou art moreover to vnderstand, that thou mayst intertayne many other profitable considerations, concerning the *passion* of our Lord. For thereby thou mayst know (as we are permitted

(a) We see not cleerly, but as in a cloud.

(*) to know it in this place of banishment) how glorious a thing, the ioy of heauen is; and how grieuous those infernall torments are; how precious is grace; how hurtfull, and detestable is synne; since, for the purchasing of those blessings for vs; and the remoouing of these mischiefs from vs; *Christ* himselfe, (being what he is) was yet faine, to suffer so great miseries.

(b) The Passion of our Lord *Iesus*, is a booke, wherein we may read and learne all sauing knowledge.

A booke (b) this is, wherein thou mayst read the immense *goodnesse* of God, and the deare sweetnes of his *love*; and so also, the wonderfull rigour of the diuine *Iustice*, which did so punish the sin of others, vpon the Iudge himselfe, being made man. And because I had, both a desire, & a purpose, to prosecute this matter more at large; and to passe on, to the consideration of the *divinity*, by this step of the most holy soule, of *Iesus Christ* our Lord; and that my little health doth keep me from all meanes to do it; I now say no

more

more, and that which heere I write, is the last of this (*) discourse; saving that I recommended to thee all perseverance, in the Meditation of this sacred Passion. For (d) although I haue seene some persons, exercise themselves therein; for a yeare, and for more yeares then one, without gusting it much; yet by their continuance, our Lord was brought to pay them at last, whatsoever he had formerly deferred; in such sort, as that, when they considered the reward, they thought their labour well employed.

I (e) do also aduertise thee, that there are other exercises of Meditation, whereby we may walke on, towards our Lord; as wel by the consideration of the creatures; and of the benefits of God; and by way of recollecting the hart, that it may imploy it selfe vpon *louing*, which is the end of all *thinking*, and indeed of the whole Law.

And as there are diuers wayes of exercises, so are there severall inclinations in men; and it is a very great blessing of our Lord, when he applyeth a man to that; which is to be of most profit to him. Which (f) euery one ought to begge of him, with great instance; and to procure (for as much as

he findeth in himselfe (when first, he shall haue giuen relation thereof, to such as know more then he) to iudge what exercise of *prayer* is fittest for him; for this is that, which he is to follow.

It is (g) also fit for me to let thee know, that there are some, so imployed vpon exterior things, that they cannot giue themselves (at least

(c) Of the Passion.

(d) Why we are to perseuere in the meditation of the passion of our Lord Iesus.

(e) Many other courses of deuotion, whereby a man may also profit in spirit.

(f) Light is to be asked of our Lord in the address of our deuotions.

(g) A good direction for such, as cannot greatly frame to the recollecting of themselves

(h) A
blessed
thing, to
haue, and
keep the
presence
of God.

for any good space of tyme) to these interiour exercises; at which they take discomfort, & disgust. But now, if lawfully they cannot forsake those employments, they must content themselves with that state, which our Lord hath giuen them; and with diligence, and alacrity, they are to comply with their obligation; and to endeavour (as much as they can) to haue our Lord (h) euer present with them, for loue of whome they must performe their workes. And because there are some, who haue a kind of naturall inquietude in their soule; and who are wholly so vndeuous and dry, that although they imploy both much tyme, and care, vpon these inward exercises, yet they profit nothing; it is necessary to let them know, that since our Lord doth not giue them the spirit of large, and inward *prayer*, they must content themselves with *praying* vocally, vpon the partes of the *passion*; and so praying, let them thinke (although it be but breifely) of that particuler mystery. And let them haue some deuout picture to behould; and let them read some deuout books of the *passio*, for it happeneth many tymes, that by these steps a man doth rise; to the exercise of inward thinking; & if our Lord be pleased, that yet they shall not rise; let them giue him thanks, for conducting them by that other way.

(i) Con-
cerning
such as are
scrupu-
lous, and
pusillani-
mous.

Let (i) such also, as are scrupulous, and de-
iected, vnderstand; That our Lord is not pleased,
that they should euer be thinking of the sinnes,
which

which they haue committed; & so to be buried in discomfort, and griefe, like a *Lazarus in his graue*. But it is his will, that after mortification be v-
 sed, and pennance done (wherin they imitate his *passion*) they may also receaue comfort, by the hope of pardon, whereby they may resemble his *Resurrection*. And when they shall haue kissed his most sacred feete (by lamenting their sinnes) they may raise themselves vp, to kisse his handes, for the benefits which they haue receaied; and let them walke on, between *hope*, and *feare*, which is the safest way of all others. And I conclude, with telling thee, that although there be some, who through ignorance, or pride, haue committed errors, in the way of *prayer*, yet ^(k) thou art ^(k) We not to take occasion thereby, to leaue it; since ^(k) We must not the fault of others must not make vs giue ouer, ^(k) We must not giue ouer that which is good; but only we must attend to ^(k) We must not good things, by our busines, with greater caution. And it ought ^(k) We must not the ill vse more to encourage vs, towards the following ^(k) We must not that is of it, to know that Iesus Christ our Lord, and ^(k) We must not made therof by his Saints, haue walked therein, for our exam- ^(k) We must not some. ple; then the few, who haue erred, must discourage vs. For hardly will there be found that thing, whereof ill vse, hath not beene made, by some.

CHAP. LXXXII.

How attentively our Lord doth heare vs; and how piteously he doth behold vs; if we manifest our infirmities to him, with that griefe which is fit; and how ready he is to cure vs, and to do vs many other fauours.

THE great goodnesse of our Lord hath this, That to the end his Commandementes and Lawes, may be kept by vs, he maketh them easy in themselves, and more easy by his hauing been pleased to performe them first. He hath commanded vs (as hath beene sayd) that we should *heare him, and behould him, and encline our eare vnto him*, which is all most reasonable, and easy. For, such a maister, who will not heare? Who will not be delighted, in beholding such a delightfull light? Who will not *encline his eare*, to that infinite wisdom? But (a) to the end, that the thing which is light, might be yet more light, he was pleased to passe by the same law, which he hath imposed vpon vs; & he performed it with great diligence. He *heareth vs, he seeth vs, he enclineth his eare to vs*, to the end that we may no longer say, *there is none, who looketh towards me; none who hearkneth to my*

(a) The example of the holy life of our Lord Iesus.

(b) Look *complaintes*. A (k) great comfort it is, for one that is in distresse to haue some body, who at all tymes of both day, and night, will be at good leasure, and in good humour, to *heare* his difficultyes related;

lated; and if (without the sayling of any moment) he stand looking vpon his miseryes, and infirmityes, and if he doe not so much as say, *I am weary of seeing those afflictions; & thy wounds, and soares do turne my stomacke.* And although such a person, were hard of heart, we would yet be glad, that he should euer *heare*, and *see* vs. For we would hope, that the gutter of our sorrowes (which would fall vpon his heart, by the conduit of his eares and eyes) would one day eate into him, and breed compassion; since how hard soeuer, he were, he would not be more hard then stone; which yet is wrought vpon, by the fall of water, although sometimes that water cease to fall. And although we knew, that he were not able to relieue our miseries, yet should we comfort our selues much, by the only compassion which he might haue of our case.

Now (e) if we should owe much gratitude to such a person; how great must that be, which we owe to our Lord? And how ioyfull ought we to be, in that his eyes, and eares, are bent vpon the sight of our afflictions; and that he doth not at any tyme retire them from vs. And this is done by him, not with any hardenesse of hart; but with internall, and profound *mercy*; and not with *mercy* of the hart alone; but with entire power to relieue our necessities. Be (d) thou O Lord eternally blessed, who art neither *deafe*, nor *blind* to our afflictions; since thou doest euer *heare*, and *see* them. Nor art thou cruell, since of thee it is said help vs.

(c) The case, applied.

(d) God doth euer heare our complaints: he is inclined to pity our

case, & he is highly able to

(e) Psal.
103.

(f) 4. Reg.
20.

(g) A
great ex-
ample of
Gods mer-
cy, and
mans mi-
sery.

Our Lord is, a Worker (e) of mercies, and he is of a mercifull hart, he expecteth vs, and he is very mercifull. Nor is he weake withall; since all the miseries, and sinnes of the world, are both weake, & few, if they be compared to his infinite power, which hath no end, nor measure. We read, that in tymes past, God gaue a meruailous victory to King (f) *Ezechias*, ouer his enemies; who as some relate, did not yield those thankes, and sing those praises to our Lord; which were both due, and accustomed; to be presented, in such cases. For which offence; God (g) did cast him into a sicknesse, and that so dangerous, that (humanely speaking), it could expect no cure. And least, (through a wayne hope of life) he might forget to set his soule in order, the Prophet *Isay* was sent to him; and he said, by the commandment of God, *This saith our Lord; Dispose of the assayres of thy house; for know that thou shalt dye, and not line.* The King, being frightened, by these wordes, turned his face towards the wall; and wept with great lamentation, imploring the mercy of our Lord. He considered, how iustly he had deserved death; since he had not bin gratefull to him, who had giuen him his life; and he reflected vpon the sentence, which had already passed on him, which said, *Thou shalt not line.*

He found not, that there was any thing superiour, to him who had passed that sentence; that so, he might procure to haue it reuerfed. And although there had bin any such, yet would

not his title haue bin good; For, from the man who is vngratefull, that is iustly taken away, which was mercifully afforded to him. He saw, that he was but a man of middle age; and that the line of *David* was to fayle in his person; for then he was to haue dyed, without children. And besides all this, he was assailed, by all the sinnes of his life past; the feare wherof, is wont to presse men most, in that last houre. And by these things, his hart was euen broken with griefe, and troubled, like a tempestuous sea; and which way soeuer he looked, he found reasons of sorrow and feare.

But (h) yet in the midst of so many miseries, the good King met with a remedy; and it was, to aske physicke at his handes, who had made him sicke; and security of him, by whome he had bin frightened; and to conuert himselfe to him by *hope*, and *pennance*, from whome he had fled before, through *pride*. Yea, and of the iudge himselfe, he desires, that he will become his *advocate*; and he falls vpon an inuention, how to appeale from God, (not as to any other, more high then he) but from himselfe being iust, to himselfe being mercifull. And the reasons of his defence, are no other, then the accusations of himselfe, and the Rhetorike that he vseth, are but sighes, and teares. And by these meanes, he is able to preuaile so farre, in that court of *Chancery* of the diuine *mercy*; that before the prophet *Isay* (who was the proclaymer of the sentence, of his death)

(h) They are sure of remedy, who haue recourse to prayer, especially if they resort to it, immediately after the occasion is manifested.

death) could go but haife way ouer the Kings chamber, our Lord sayd to him, *Returne, and say thus to King Ezechias, that Captaine of my people; I haue heard thy prayer; and I haue seene thy teares; & I grant thee health; and I giue thee morconer, fifteene yeares of life; and I will deliuer this Citty, out of the bandes of thine enemies.*

(1) The pardon of God to man, is instant, and amorous without vpraying.

What is this (O Lord)? So soone doest thou sheath thy sword agayne; so soone doest thou turne thy anger into mercy? Can a few teares, which are shed, not in the Temple, but in the corner of a bed; whilst the eyes, looke not vp to heauen, but vpon a wal, make thee so soone reuoke that sentence, which thy maiesty had giuen, and commaunded to be notified, to that guilty person? What (1) is then become, of *copying out* the whole *processe*; what of the *costes* of the suite; what of the *tearmes* that haue bin giuen; what of the producing of the *testimonies*, both of the *plaintiffe* and *defendants*? and what can be said to this, That the iudge ought to esteeme himselfe to haue receiued an affront, if his sentence be reuoked? Thou doest passe ouer it all, by the *loue*, which thou bearest; and by the desire which thou hast, to powre blessings downe vpon vs. And thou saidst, *I haue heard thy prayer, and I haue seene thy teares*. All tearmes seeme long, till thou mayst free him that is faulty; for neuer did any man so desire to receaue *paradise*, as thou dost to giue it; and more doest thou ioy to *pardon* them, to whom thou desirest to giue *life*; then the sinner doth him.

himselfe, for hauing escaped from death. Thou obseruedst no ordinary delayes, or lawes; but the law shall be, That he who hath broken thy lawes, shall afflict his hart with griefe, for what is past; and shall purpose an amendment of life, for that which is to come; and shall apply the wholesome receites, of thy *Sacraments*, which thou didst leaue in thy *Church*; or at least shal haue intention to take them.

And the *delayes* shall be these; That ^(k) when-^(k) *Ezech.*
soeuer a sinner, shall be deeply sorry for his sinnes, thou
wilt remember them no longer. And to the end that
sinners, may take hart in crauing thy pardon,
for their offences; thou wert pleased to graunt
this man more fauour then he asked of thee, by
fifteene yeares of life; and the deliuey of his
Citty, and the retraite of the *Sunne*, as far as it
is wont to walke in ten houres; in token that v-
pon the third day after that, the King should go
vp into the Temple safe and sound. And thou
wert mercifull, by vouchsafing him other secret
faouours; who neither yet wouldst suffer sinne to
approach to vs; but only for the bringing of grea-
ter good from thence; letting vs see thy mercy,
by our misery; and thy pardon, and goodnes, by
our wickednes; and thy power, by our weake-
nesse.

Therefore ^(l) thou, O sinner, whosoever ^(l) A con-
thou be, who art threatned by that sentence of ^(l) clusion ful
God, which ^(m) sayth, *The soule that sinneth, she* ^(m) of com-
same shall dye; be not yet all dismayed, vnder the ^(m) fort.
burthen ^(m) *Ezech.*
^(m) 13.

H h h

(n) Ezech.
33.

(o) Infinite
goodnes
of God.

(p) Isa. 38.

burthen of thy great finnes; and that insupportable waight, of the wrath of God. But taking courage, in the consideration of the mercyes, of him, who (n) desireth not the death of a sinner, but that he may be conuerted, and liue, do thou humble thy selfe, by weeping in his sight, whome thou hast despised by committing sinne. And then receaue thy pardon, from the hand of that piteous Father; who (o) hath so very great desire to giue it, yea and to impart greater blessings to thee, then thou hadst before. As he did to this King, who rose vp sound in body, & sound in soule, as appeared by the thanks he gaue in these wordes; *Thou (p) O Lord, hast deliuered my soule, that it might not perish; and thou hast cast away my finnes behind thy backe.*

CHAP. LXXXIII.

Of two threats, which God useth to expresse; One absolute, and the other conditionall; and of two kinds of promises, like those threats; and how we are to carry our selues when they arrive.

THOV art not to be scandalized, in that the word, vvhich was spoken to this King, (*Thou shalt dye, and thou shalt not liue*) was not accomplished. But thou art to know; That sometimes our Lord commandeth that to be declared, which he hath determined to be effected, in his high counsell, and eternall will; and that vvhich will be sure, without all fayle, to arrive. In this sort he

commande

commanded, that it should be told King *Saul*, That he would cast him off, and choose a better in his place. And so also, did he threaten *Hely* the Priest; and accordingly, it was fulfilled. And in the same manner, he also menaced King *David*, That he would kill that sonne of his, whome in adultery he had begotten of *Bersabee*. And notwithstanding the earnest suit, which the King made for the life of the child; by prayers, by hairecloth, and by fastes; it was not graunted; for God had resolved that the child should dye.

But (*) at other tymes, he commandeth that to be published, vpon which he hath not absolutely resolved; but only vpon condition, of the mending, or not mending such a fault. And in this sort, he sent word to the *Citty of Ninine*, That, within forty dayes, it should be destroyed. But afterward by their penance, he did reuoke that sentence; for he had not determined to destroy them, because he did it not. But he declared what their sinnes deserued, and what also would haue happened, if their liues had not beene reformed. And although, considering thinges after an exteriour manner, it seemed to saour of inconstancy, to say that it shalbe destroyed, and not to destroy it; yet is it not so, in that high will of God; because he did not absolutely meane to do it. For (as *S. Augustine* sayth) *God varieth his sentence; but he changeth not his counsell*. Which, in this case, was not, to destroy it; but not to destroy it, by means of their penance; which he resolved to incite

(a) That which sometimes may seeme to be denounced by God as absolute, is but meant to be conditionall.

H h h a

them

(b) Hier.
18.

them to, by that menace. And this is that, which our Lord sayth by (b) *Heremy*, *Suddainly Will I say to Nations and Kingdoms, That I will destroy them, and roote them out; but if that people do pennance for their sinnes, I will also repent my selfe, of the euill, which I meant to bring vpon them; and I will instantly say of Nations, and Kingdomes, That I will plant them, and build them vp. But if they worke wickednes in my sight, and do not hearken to my voice; I also will repent my selfe, of the good which I sayd, that I meant to do them.*

(c) What
vse we
are to
make of
notknow-
ing, whe-
ther any
thing
which
God de-
nounceth
be an ab-
solute sen-
tence, or a
cōditionall
threat.

The (c) vse which we are to make heerof, is this; That because we know not, when that, vherewith God doth threaten vs, is but only a threat, or whether it be a finall determinatiō; we must not cast our selues vpon despaire; nor forbear to implore his mercy, that so he may be pleased to reuoke the sentence, which he gaue against vs; as he did to this King, and to the citty of *Ninie*; who did, both of them get their suits. And though *Dauid* did not obtaine his; yet did he not sinne, in beseeching our Lord to reuoke the sentence, cōcerning him; because it appeared not to him, whether it were a *decree* or a *threat*. And in the same manner; if God make a promise to affoord vs any blessing, we must not vse neglect in seruing him, by saying, *I haue a byll, that is written by the hand of God, which can deceave no body*. For the same Lord (d) saith, *That if we depart from doing his will, he will also repent himselfe of the good be promised*. Not that God can re-
pent;

(d) Hier.
18.

pent; since he is not capable of any change; but his meaning is, That as one who repenteth himselfe; doth vndoe the thing which he had done, so will he discharge the sentence of punishment, which he had giuen against a man if he do penance; and he will retract that promise which he made of doing him good, if that man depart from him.

C H A P. LXXXIIII.

What a man is, of his owne stock; and of the great benefits that we enioy by Iesus Christ our Lord.

R E T U R N I N G then to our purpose, it is plaine; how well this law and practise, is fulfilled by Almighty God. He *heareth* and he *seeth*; since he did so soone *heare* the prayer, and *see* the teares of this ^(a) King. And did comfort him, & ^{(a) Ezechias.} not only him, but the same he doth to others, as David ^(b) saith. *The eyes of our Lord, are upon iust persons, and his cares are bent towards their prayers; to deliuer their soules from death, and to susteyne them in tyme of hunger.* I well belieue that thou likest well this word; and yet I belieue also, that the cōdition vnder which it is said, doth put thee into some feare. A blessed thing it is, that the eyes, and cares of God, are present to vs. But yet thou wilt say, *In what case am I, for he speaketh that, of such as are iust; and for my part, I am full of sinne.* Thou saiest true; and see that thou do truly be-
licue
H h h 3

^{(b) Psal.}
33.

lieue it. For if there were any men, who had no sinnes; who should they, in all reason, be, rather then the holy Apostles, of *Iesus Christ our Lord*; who as they were nearer to him in conuersation of body, so were they also in sanctity of mind; and so, as that none do equall them, excepting only the *blessed Mother of God*, who equalleth, and exceedeth both them, and the Angels.

(c) Rem.
S.

(d) Be not rash in mistaking, but read on, and thou wilt see, that this is meant of venial sins as distraction in prayer, idle words or thoughts, and the like, & not of such others, as deprive the soule of grace.

(e) 1. Ioan.
8.

And although *S. Paul* (c) do say both in his owne person, and in that of the Apostles also, *That they receined the first frutes of the spirit*; which signifieth greater grace, and gites, then were imparted to other men; yet neuerthelesse, our Lord commaunded them, to say that *prayer* of the *Pater Noster*, whereof this is a part, *Forgiue vs our debtes, or sinnes*. And since this *prayer*, is for euery day; it is plaine, that we are told thereby, that (d) we haue faultes, and that euery day we commit one, or other. And therefore (e) *S. Iohn* said, *If we say that we haue no sinne, we deceane our selues, and truth is not in vs*. Now if all men haue synne, excepting him alone, who is God, as well as man; and her, who is his true Mother, for whome were those wordes spoken, *That the eyes of our Lord, are vpon iust persons, and his eares are inclined to their prayers*.

I answere, that God is not humorous; nor yet doth he pay men with wordes alone; since we see, that, as he said, so he performed with *King Ezechias*, and innumerable others also, whom

whom he *heard*, and *saw*. But (f) do thou know, (f) See that he is a iust person, who is not in *mortall sinne*, heere the since such an one is in *grace*; and is the friend of verity, & God; and of this sort there are many, although purify of they haue *veniall sinnes*. But now when there is Catholik doctrine speach of these last, there is none, who can truly concerning grace say that he is wholly free. And to the end that thou and sinne mayst be thankfull for this *grace* and *iustice*; to & works. that Lord, through whose merits they are giuen, to such as are well disposed; thou art to vnder- (g) Rom. 3. stand, that iust persons haue in them, two kinds (h) Christ of good; some of *nature*, & others of *grace*, though our Lord is only iust *Pelagius* be in a chafe at this last; who said, *That a man is iust through the good workes, which he doth by the strength of his owne nature, without needing that grace, and strength, which is infused by God.* This errour is condemned by the *Catholike Church*, which commaundeth vs to belieue, *That of our nature, we are sinners*; first, by *originall sinne*, and then by others also, which with our will we commit afterward; and that in those other workes, (which yet are, after their manner) good, but yet still, within the only latitude of morality (and these are the best, that we can worke by force of *nature*) true iustice doth no way consist.

For this it is, that S. *Paul* (i) saith, *That no man is iust*; that is to say, *of himselfe*; for we are all sinners of our selues. The being *iust*, is giuen to vs; it groweth not out of our loyle, or stocke; for to haue it (i) so, is the priuiledge of *Christ* our Lord wrought, in her hoily soule by way of Preseruation; we are freed after falling, because it workes in vs, by way of remedy.

(j) The Lord alone; who not by meanes of any other, protestants will heere find that whose workes, and death, is true *iuslice*. For if they haue in the workes which we can do by our *nature*, did no reason consist *true Iuslice*; or that by them, we could de- to slander vs in this serue it, *Christ Iesus* (i) had died in *vayne*, as S. point, ac- *Paul* saith, since we might haue obtained that, cording to without his death, which he purchased, for vs their cu- therby. The same *Apostle* (k) saith, *That Christ is* some. *made iuslice to vs*; and he saith it, becaule the *me-*

(k) *Galat.* *rit of our iuslice*, doth consist in his workes, and 3. death, which (l) *merit* he communicateth to vs,

(l) *Suspēd* by *Faith*, and by *loue*, which is the life thereof; your rash and by the *Sacraments* of the *Church*, as we decla- iudgment red before. And thus are we incorporated in a while, if *Christ Iesus*; and the grace of the *holy Ghost*, is gl- you be a *Protestāt*, uen vs; by the infusion whereof, into our soules, and read we are made the adopted *Sonnes* of God, & plea- the 18. sing to him; and so we also receaue *vertues*, and chapter, *gifies*, to the end that we may worke agreeably, which wil to the high state of the *grace*, which was giuen to deliuer vs. By all which, we are made, *truly iust*, in the you from error in this point. sight of God, by a *iuslice* which is ours, and which dwelleth in vs; and (m) which is a distinct thing,

(m) Note from that, wherby *Christ* is iust. And from this. hence it commeth, that although the workes which we did before, were meane, and of an imperfect kind of goodnesse; and which had not in them any true *iuslice*, (nor could deserue to haue it, as being of our owne stocke, and store, yet those thinges, which now we do, being once

in the state of *grace*, are of so high valew; and are workes so truely iust, as that they deserue an increase of *iustice*, according to that of (n) S. Iohn, *He that is iust, let him be yet more iust*; and they are worthy to obtaine the kingdome of God; as it was sayd by (o) S. Paul, *That the Crown of iustice, was kept for him.*

This vnspeakable benefit, do we owe to Iesus Christ; but (p) this is not all. For as it is the ordinance of God, that no man shall obtaine *grace*, and *iustice*, but by the merits of this Lord; so is it also, that none of them that haue it, is able to increase or euen to conserue it, but by their being vpheld by this Lord; as a liuing member is, by his head; & as the fruitful branch is, by his vine; and as the building is, by his foundation. For, although by gayning *grace*, and *iustice* for them, he gaue them (as hath beene sayd) a good (q) title, by the way of merit, to the kingdome of heauen; as also that they should obtaine, by *prayer*, that which they would aske, as they ought; yet if they had a mind to enioy the same, and to vse it rightly; they must not do it, like people which would disband from their captaine; or deuide themselves from their head, or as if they could go vpon their owne feet alone, without the help of any other.

No; a soule must rely vpon, and be vnited to this (r) *blest head*; to the end, that (s) *Grace* may be conserued to it; and that from thence, a certaine spirituall strength, may come; which

(p) See heer how honourable to Christ our Lord, the doctrine of the holy Catholike Church, is in the point of workes.

(q) Because God through Christ our Lord would haue it so.

(r) Christ Iesus our Lord.

(s) See the excellent & immaculate doctrine of the holy Catholike Church.

(1) 1. Para.
• •

may proceed, and accompany, and follow the good works, that it shall do; and without which those good workes cannot be meritorious, as is declared by the *Councell of Trent*. And by this meanes, the *prayers* which that iust person shall make, will be worthy of the *eares* of God; and to obtaine that which the man desires. *Salomon* (1) did begge of God, *That he who should pray in the Temple which he had made on earth, might be heard by God from heauen, granting that, which should be desired*. And the true, and most excellent Temple of God, is Iesus Christ our Lord, in respect that he is man; in whome (as *S. Paul* sayth) *The accomplishment of diuinity, doth corporally remaine*, That is, it remayneth in him, not only by way of grace, as it doth in the *Angells*, and in holy men; but in another fashion of more weight, and value, by the way of the *personall union*, whereby that sacred humanity, is raised vp to haue the dignity of being personated, in the word of God, which is one of the three persons of the Blessed *Trinity*. This is that *Temple*, whereof *David* sayd, *God heard my voyce, from his hely Temple*. And he, that in this *Temple*, shall vtter the speech of *prayer*, which is inspired by his *spirit*; and resting vpon him, as a liuing member, which demandeth succour by the merits of his head, which is *Iesus Christ*; this man, I say, shall be heard by God, in the title of *iustice*; as *David* was, and all iust men were, who vveroeuer heard.

But, the *prayer* vvhich is made without this
Temple

Temple (^u) (by whomeſoeuer it be made) is a
 hoarſe and prophane *prayer*; and vnworthy of the
 eares of God. And not being inſpired by Ieſus
 Chriſt, it carryeth not that broad ſeale, whereby
 it ſhould be warranted, and held for iuſt, in the
 obtaining of what it aſkes. And to the end that
 Chriſt, in the quality of our aduocate, may giue
 diſpatch to our petitions; it is neceſſary that on
 earth, we be his liuing members, and inſpired to
pray, by him. For although his mercy is ſo great,
 that many tymes he maketh the petitions of his
 dead members to be heard (which are they, that
 hold the fayth of his *Church*, but are not in ſtate
 of grace) yet heere we ſpeak only of thoſe which
 (being made in Chriſt) haue the dignity, and the
merit, of obtayning what they aſke. And the ho-
 ly *Church*, our Mother, well knowing the neceſſi-
 ty that we haue of Chriſt, in our *prayers*, is wont
 to ſay to the Eternall Father, at the end of hers,
Graunt vs this, or that, O God, through Ieſus Chriſt
our Lord. This did ſhe learne of her *ſpouſe*,
 and maiſter, when he (^x) ſayd, *Whatſoeuer thing*
you aſke the Father in my name, he will giue it you.

Let thanks, O Lord, be giuen to thy name;
 ſince through thee, we are heard. For thou doeſt
 not content thy ſelfe only with being our *Media-*
tor, to merit that grace for vs, which we receaue
 by thee; nor with being our *head*, which inſtru-
 cteth, and moueth vs to pray by thy *ſpirit*, as we
 ought; but thou alſo wilt be our (^y) *Biſhop*, in hea-
 uen; that ſo, repreſenting to thy Father that ſa-

(u) That
 is, we
 muſt be
 members
 of Chriſt
 our head,
 by being
 in the ſtate
 of grace;
 which re-
 quireth,
 that we
 reſort to
 the ſacra-
 ment of
 penance,
 with har-
 ty ſorrow
 for that
 ſin which
 is paſt, &
 a firme
 purpoſe
 to comit
 no more
 for other
 wife in-
 ſteed of
 receauing
 a Sacra-
 ment, we
 ſhould
 commit a
 ſacriledg.
 (x) loan.
 16.
 (y) He ob-
 tayneth
 that we

may be
heard by
ourselues
when we
aske in his
Name.

(2) Matt.

3.

Marc. 1.

Luc. 3.

(a) Matt.
25.

(b) The
unspeak-
able vniō
of Christ
Jesus our
Lord
with his
seruants;
and his
infinite
loue to
them.

cred humanity which thou hast, and the passion which thou didst receaue, thou mightst obtrayne the effect of that, which we desire on earth, by our inuocation of thy Name. So that as the holy Ghospel sayd, *When (2) our Lord was baptized, the heauens did open themselves to him*; and although many haue followed in thither after him, yet they are opened to none, but by his meanes; so may we also say, that the bowels of his eternall Father which open themselves for the graunting our petitions, are opened to Christ. And he is the person heard by his Father; since the fauour, & grace, vvhewith we are heard, we haue by him. For if it were not for this; as no man would be *in* himselfe, so no man could be *heard* for himselfe. And, as through the great loue which our Lord did beare vs, he tooke our miseryes vpon himself as his owne; and he payed for them by his life, & death; so with the same loue vvhich he carryeth towards vs (although now he be in heauen) if any little one of his, be either naked, or clad, or hungry, or wel fed, he sayth, it is (a) himself that is so. So that, *As soone as we were, he was in vs*, as S. Augustine sayth; and when we are heard by God, he sayth, that he is *heard*; through the (b) *unspeakable vniō* which is between him, and his; which is signified, by the name of the *Sponse*, & the *fellow-sponse*; and of the *head* in respect of the *body*, which he loued so much; that howsoever in ordinary course, we see that a man exposeth his *arme* to receaue the blow for the sauing of the

the *head*, yet this blessed Lord, being the *head*, would needs meet that blow, which was giuen by the *hand* of the iustice of God; and so dyed vpon the *Crosse*, to giue life to his *body*, which is our selues.

And after that he hath quickned vs, by the meanes of *pennance*, & of the *Sacraments*; he doth regale vs, and defend vs, and maintayne vs, as a (c) Note. thing so much his owne; that he is (c) not content, with calling vs his *seruants*, and *friends*, & (d) An vnspokeable ho-
brothers, and *sonnes*; but to teach vs yet better, how much he loueth vs, and that so, he may rayse vs vp, to greater honour, he endueth vs with his (d) An vnspokeable ho-
 (d) owne name. For by this vnspokeable *union* to weigh of Christ the *head*, with the *body*, which is the it well, to be called
Church, he, and we, are called, *one* (e) *Christ*. And Christiā; this most sweet mystery, full of all consolation, yea &, as doth S. *Paul* giue vs to vnderstand, in those it were,
 wordes, when he said, *That* (f) *the heavenly Fa-ther* did make vs acceptable in his beloned *Sonne*; and (e) 1. Cor. that we were created in good workes, in *Iesus Christ*. 12.
 And to the *Corinthians* he said, *You are, in Iesus* (f) *Ephes. Christ*. Which manner of speech, by the word *In*, 2.
 doth point vs out to this *union*, of *Christ*, and his *Church*. So also our Lord saith, by (g) S. *Iohn*, (g) *Iohn*.
He that is in me, and I in him, beareth much fruit, for without me, you are able to do nothing. Thanks
 (h) be giuen, O Lord, to thy *loue*, and goodnesse; who by thy death didst giue vs life. And thanks (h) A ho-
 be giuen to thee also, because by thy life, thou ly conclu-
 consernest ours; and thou doest imbrace vs, so chapter.

close to thy selfe, in this exile of ours; that yf we will perseuere in thy seruice, thou wilt carry vs together with thy selfe; and wilt keep vs for euer in heauen where thou art, as thy selfe hath said, *Where I am my selfe, there shall my seruant also be.*

CHAP. LXXXV.

How lowd Christ cryed out; and doth euer cry out for vs, before the Eternall Father: and with how great speede, his Maiessty doth heare the prayers of men; and bestoweth benefitts vpon them, by meanes of this out-cry of his sonne.

THOU mayst already see by what is sayd, how great necessity all men haue of the fauour of *Christ Iesus*, to the end that their prayers may be heard, as acceptable in the presence of God. But it is not so with Christ himselfe; for he hath no need that any other should speake for him. He it is, and he alone, whose voyce is heard, in respect of it selfe. For, as *S. Paul* (a) *Hobr.* (a) saith, *he is able to go to his Father himselfe, to pray for vs*; he also saith, *That Christ in the dayes of his mortall life, offering prayers to his Father with a lowd cry, and with teares, was heard for his reuerence.* Christ desired his Father, that he would deliuer him from death; not suffering him to remaine therein, by raysing him vp, to a life immortall. And as he desired, so was it granted to him. He also

also offered vp *teares*, and *prayers*, to his Father many times; which proceeding from a hart which was full of loue, are said to haue bin made, with a loud cry. And although that loue which made him cry, was euer all alike in him, (for as much as euery teare he shed, and euery (b) pace that he made, was performed with as much loue, as when he laid himself downe vpon the Crosse) yet considering the exteriour, and the nature of the worke it selfe, which was wrought; so much difference there was, betweene the offering of his *most holy body* vpon the Crosse, and the offering vp prayers for vs; as there is, betweene *suffering*, yea and suffering death, on the one side, and *praying*, or speaking on the other.

(b) What infinite loue therefore was that, and what loue ought ours to be in answer of it.

Remember that which God (c) said to *Cain*; *The voyce of the blond of thy Brother Abel, doth cry out to me, from the earth*. And of that also, which S. Paul (d) said, to vs, Christians; *You are come to a shedding of blond, which cryeth out better, then that of Abel*. For (e) that of *Abel*, cryed out to the diuine *inslice*, demaunding *vengeance*; against *Cain* who spilt it; but the blond of *Christ*, which was shed vpon the earth, cryed out to the diuine *mercy* demaunding *pardon*. The former calleth for anger; the later for pittie; the former for indignation; the later for reconciliation; that of *Abel* asketh vengeance against *Cain* alone; this other, asketh pardon, for all the wicked men, that euer were, or will euer be; (so farre forth as they shalbe ready to receiue it, with (f) such a

(c) Gen: 4.

(d) Hibr: 12.

(e) The difference betweene the blond of Christ our Lord, and the blond of Abel.

(f) Penitance,

dis.

disposition as is fit) yea it asketh pardon, even for them which shed it. The blood of *Abel*, was able to profit no man, because it had no such power, as to pay for the sinnes of others; but the blood of *Christ*, did cleanse both the heauens, & the earth, and the sea, as the *Church* doth sing; and drew out such as were detayned in the very pittes of *Limbus*, as the Prophet *Zachary* affirms.

Without fayle, the cry of the blood of *Christ*, desiring mercy, is a great cry; since it hindred the hearing of that other cry, which was made by the sinnes of the world, and which demaunded vengeance, against the committers thereof.

(g) And thou also who art no virgin, consider of it; for it speaks to all the world.

Consider thou; *O Virgin*, if (e) that one only sin of *Cain*, made such a noyse, by asking vengeance; what noyse, what cryes, what shouting out, do all the sinnes of all men make, demaunding the same, and greater vengeance, in the eares of the iustice of God. But yet neuertheles; how loud so euer they cry; incomparably more loud, crieth the blood of *Christ*, in the eares of the diuine mercy, demaunding pardon. And it makes, that those others are not heard; & that the noise of our sinnes may be so little, and so low, as that God may be to them, as if he were *deafe*. For incomparably more acceptable to God, was the voyce of *Christ*; and of his *Passion*, and death, which demaunded pardon; then all the sinnes of the whole world, are offensive, demaunding vengeance. What doest thou thinke, that (h) the silence of *Christ*

(h) The profound silence of *Christ* our Lord in his sacred passion.

Christ did procure; and that he made himselfe *as deafe who did not heare*, and *as a dumbe man, who did not open his mouth*, when he was accused? Without doubt, since the finnes of them, who by their mouth, accused Christ, did make a noyse which was full of lyes, against him who was not guilty, and when he, in the meane tyme, would needes hold his peace (who yet, might haue answered them, with all iustice) it is but due, that the rest of the world, may not be accused of their finnes, by the Diuells (though of it selfe, this might be iustly done) but that they should be *dumbe*, because they had accused him who was innocent. And that, since he would needes be ⁽ⁱ⁾ *deafe* (who yet was so well able to answere) it is but reason, ⁽ⁱ⁾ *Sicut mutus, non aperit os suum*, that the diuine iustice (to which Christ offered himselfe for vs) should also make it selfe as *deafe*, though we haue done thinges, which require vengeance.

Reioyce therefore, O thou spouse of Christ, and let all sinners reioyce (if indeed they be sorry for hauing sinned, and if they dispose themselves to take the ^(k) remedyes, which are in the *Catholike Church*.) For God is *deafe*, towards the punishment of our finnes; but hath his *eares* wide open, towards the *hearing* of our *prayers*, with mercy. Feare not thy accusers, nor those *onscruyes* (although thou haue giuen cause thereof) since Christ was accused, and by his *silence* did strike *dumbe*, the clamour of our finnes. It was ^(l) prophesied, that he would be *silent*, as the lambe is be- ^(l) *Isa. 53.*

(m) The great profit which we reape, by the silence that Christ our Lord did vse in his sacred Passion . fore the shearer. But (m) when most he was silent, and did suffer most in the sight of men; so much greater were the *out-cries*, which he gaue to the diuine iustice, by *paying* for vs. And these *out-cries* were heard (as S. Paul (n) sayth) for his reuerence; that is, for his great humility; and for the reuerence wherewith he humbled himselfe to his Father, euen to death, and that of the *Crosse*; reuearing (in as much as he was man) that superexcellent diuine Maiesty; and loosing his life, for the honour of it. He was heard (I say) by his Father; of whome it was written, He (o) regarded the prayer of the humble, and despised not their petition. Now who is so humble, as our Blessed Lord, who sayd, *Learne (p) of me, for I am mecke, and humble of hart*. And therefore he was heard, as before it was prophesied in his person, Our (q) Lord did not remooue his face from me; and when I cryed out, he heard me. And the same Lord of ours, sayth in the Ghospell, I giue (r) thee thanks, O Father, because thou doest euer heare me.

(n) Hebr. 5.
(o) Psal. 101.
(p) Matt. 23.
(q) Psal. 21.
(r) Ioan. 21.

Now since the Father doth heare him when he prayeth for thee; and that the obtayning of grace, whereby thou mayst be made *iust* (that so thou maist be heard by God) did cost him so dear; procure to get it, if thou haue it not; and if thou haue it, employ it in offering vp prayers to God; since to such prayers, his eares are open. And as we must heare our Lord, with the Prophet Samuel, when he sayth, *Speake (s) Lord, for thy seruant beareth*; so doth our Lord say to vs, *Speake seru-
uant*

(s) 1. Reg. 3.

uant, for thy Lord heareth thee . And as we sayd long before, that our *hearing* the *voice* of God , must not be the only *hearing* of the sound of the wordes ; but to belieue them, and to be pleased in them ; & to put them in execution ; so the *eares* of our Lord, are opened by the loue of Christ, not only to *heare* what we say (for so also doth he heare the blasphemies which are spoken of him, and which offend him) but our Lord doth heare our petitions, in such sort, as to performe them . And to the end that thou mayst see, how true it is , that our Lord doth *heare* the deep sighes that we present to him, hearken thou to that , which the same Lord sayth by (*1*) *Isaias* , *Before they call, I will heare them* . O blessed be that holding thy peace, O Lord ; for both within , and without , didst thou hold thy peace, vpon that day of thy Passion . Outwardly, by not cursing, or so much as answering ; and inwardly , by not contradicting, but accepting, with great patience , those blowes, and cryes , and paynes, of thy passion . For thereby, thou didst so speake in the *eares* of God , as that we may be *heard* euen before we *speake* . Nor is this any great meruaile ; for (*u*) as much as (we being yet nothing) thou didst make vs ; and before we could aske thee any thing , thou didst maintayne vs, both within, and without the wombe of our Mother ; and before we knew what it was, that might do vs good, thou gauest vs the adoption of Sonnes ; and the grace of the *Holy Ghost* in *holy Baptisme* . And before we

(1) *Isa. 65*(u) The
inestimable
providence
and
goodnes
of God, in
Christ
our Lord.

had beene ouerthrowne by sinne, thou didst keep vs; and when vve were fallen, through our own fault, thou didst raise vs vp; and thou didst seek vs when we sought not thee. And (that which is more) before we were borne, thou hadst already dyed for vs; and prepared heauen for vs. It is not therefore any wonder, that of whome thou hadst so much care, before they had any of thee, thou haue it also, in this particuler. And that thou dost giue vs that, many times, wherof thou seest vs to haue need, without expecting that we should weary our selues so much as to aske it; since thou didst weary thy selfe so much, both in asking, and procuring it for vs.

(x) A deuout contemplation.

What shall we giue thee, O most blessed Iesus, for this *silence*, which thou didst vse before them, vwho did so hate, and hurt thee. And what shall vve giue thee, for those loud cryes so full of loue, vvhich thou gauest for vs, before thy Father. O (x) that it were pleasing to thy infinite goodnes, to do vs so great a fauour, as that we might be so *silent* towards the offence of thee; and so willing to suffer that which thou vwouldst do with vs, as if we vvere so many dead men. And that we vvere so full of life, towards the vttering of voyces in thy prayse; that neither we whome thou hast redeemed, nor the heauens, nor the earth, nor that which is vnder the earth, nor any of that which is in them all, might euer cease with the very extremity of all our strength, and theirs, to sing thy prayses with great ioy, and
to

to serue thee, with most ardent loue.

Nor doest thou content thy selfe, O Lord, to open thyne eares towards our prayers, so to heare them with attentiu speed; but as one that loues another, in all truth of affection, and doth take pleasure to heare him speake, or sing; so thou, O Lord, doest say to the soule, which is redeemed by thy blood, *Shew (y) me thy face, let thy (y) Cant. voice sound in myne eares; for thy voyce is sweet, & thy face is very faire. What is this, O Lord, which thou sayest? That thou desirest to heare vs, and that our voyce is sweet.* How doth our face seeme fayre in thyne eyes, which we (hauing defiled with many sinnes committed by vs euen whylest thou wert looking on) are ashamed to let thee see? Infalibly it is true, that eyther we merit much in thy sight, or else thou doest loue vs much. But (1) far be it from vs, O Lord, far be it frō vs, that (2) The out of thy mercifull proceeding, we should draw true humil- a reason of being proud. Since that, whereby we mility which is please thee, and are acceptable to thee, is thyne taught by owne grace, which thou didst giue vs. And be- the do- sides that, thou doest regale, and thou doest re-ctrine of ward thy seruants, more abundantly then be- the holy comes any merit of theirs. Let glory therefore be- Catholicke giuen to thee, O Lord, from whom all our good Church. proceedeth; and in whome all our good consisteth; & to vs, & in vs let confusion be, for our vnworthynesse and wickednes. Thou art our ioy, and thou art that glory, wherein we glory; and this we do not vniustly, but vpon great reason.

For a high honour it is to be beloued by thee; and so beloued, as that thou wouldst deliuer thy selfe ouer for our sakes, to the tormentes of the *Crosse*, from whence all *blessings* , are derined downe vpon vs.

C H A P. LXXXVI.

Of the great loue wherewith our Lord doth behold such as are iust; and of the much that he desyreth to communicate himselfe to creatures; and to destroy our sinnes, which we must behold with detestation, that God may looke vpon them with compassion.

(a) God heareth & seeth our prayers, as he requirereth vs to looke vp to him, & to giue eare to his holy inspiratiōs.

(b) What God made and what we make,

NOvv that thou hast vnderstood the speed, wherewith God heareth the prayers of such as are *iust*; it remaineth for thee to know, the great *loue*, wherewith he beholdeith them; that (*) so he may entirely performe in himselfe, that of *hearing*, and *seeing*, which he commaundeth of vs. *The eyes of our Lord*, saith *Dauid*, are vpon the *iust* to deliuer them from death; but the face of our Lord is vpon the wicked, that he may cast out the memory of them from the earth. Heereby it appeares, that our Lord placeth his eyes, vpon the *iust*, as the pastour doth vpon his sheep, that they may not perish. And so also, doth he place them vpon the wicked, to the end that they may not passe, without the punishment which their sinnes deserue. Two (b) thinges there are in vs; one which God made, and that is the creature, consisting of a *Body*

Body and *Soule*, with all the good that we haue;
 the other, which our selues did make, and that
 is, *sinne*. Now if we did not accompany that *good*
 which we haue of God, by somewhat else which
 is an euill of our owne, there could be nothing in
 vs, which our Lord would behold with the eyes
 of *Anger*, but only of *Loue*; since it is a naturall
 thinge for any *cause*, to loue the *effect* of it selfe.
 But now, though we haue defiled, and destroy-
 ed, that, which the *beautifull God* had made fayre
 in vs; yet will he not totally cast vs off. Nor can
 our wickednesse, hinder his supereminent good-
 nes; which (for the recouering of that which he
 made *good*) resoluech to destroy that *euill*, which
 our selues did make. For (c) if we see, that this
 corporall *sunne*, do, with so liberall a hand, im-
 part it selfe; and goeth as it were inuiting men, to
 receiue it, & bestoweth light, and heat, vpon all
 them who giue no impediment thereunto; yea &
 when they do, yet doth it, as it were, euen be-
 come obstinate in making them, remooue the
 same; and if it meete with any chinke, or
 crany, how little so euer, it doth by that, con-
 uey it selfe, and fill the whole house full of light;
 what shall we say of that *supream diuine goodnesse*,
 which, with so great anxiety, as it were, and
 force of *loue*, doth go circling round about the
 creatures; that he may bestow himselfe vpon
 them, and fill them with liuely, and diuine splen-
 dours? What occasions doth he seeke of doing
 good to me? And to many, for some smal seruices,
 he

(c) An ex-
 cellent
 compa-
 rison, set
 forth with
 great life
 of circum-
 stance.

he hath vouchsafed to do no small fauours. What entreaties doth he vse to them, who depart, that they will returne againe? What imbracements doth he giue them, when they come backe? What seeking of such as are lost? What addressing such as are gone astray? What pardoning of sinnes, without reproach? What ioy in restoring men to saluation? Letting them know, that he more desireth to graunt a pardon, then they care to sue it out. And therefore it is, that he sayth to sinners, *Why (d) will you needs dye? Know, that I desire not the death of a sinner, but that he may returne, and liue. Returne to me, and you shall liue.*

(d) *Exech.*
33.

(e) Note
this excellent
consideration.

Our (e) death consisteth in our departure from God, and therefore to returne to him, is to liue. Whereunto we are inuited by Almighty God, whose principall intention, is not, to lodge the eyes of his wrath vpon the worke of his hands, which is *our selues*; but vpon the worke of ours, which are our *sinnes*. These would God faine destroy, if we did not hinder him; but this we do, when we loue our sinnes; giuing them *life* by our *loue*, which, by being *loued*, do *murther* vs. And so great is the hunger which that *soveraigne bounty*, hath towards the destruction of our wickednesse (to the end that so, his *creature* may not be destroyed) that (f) when soeuer a man will; and

(f) Let all
the Angels
praise our
Lord, for
so infinite
goodnes.

how oft soeuer he will, and how great soeuer the sinnes be which he hath committed; if he will dispose himselfe to do *pennance*, and to begge pardon of our Lord; for his part, he is ready to receaue

vs. Forgiuing that which we haue deserued; curing that which we made sicke; straightning that which we made crooked; and giuing vs grace to abhorre thole thinges, which formerly were by vs beloued. Yea in such sort doth he destroy our wickednes, and deuide it from vs; that *David* (s) sayth, *Looke what distance there is, betweene the rising, and setting of the Sunne, so far hath he separated our sinnes from vs.* (g) *Psalm*;
101.

So that the beginning, and first pace that the eyes of God do make, is not against the man, whome he created; but against the sinne, which we committed. And whensoever he looketh vpon a man to his destruction; it is then, when the man will not suffer him, to execute his wrath against sinne, which he would (h) fayne destroy. (h) By But man would needs continue in sinne; & giue drawing that soule to pen- life to that which destroyed himself, and displeased God. It is therefore but reason, that his death nance, remaine aliue; and that his life be for euer dead; since he would not open the gate to him, who for loue, and with loue, both could, and would haue murdered his death, and endued him with life.

But some will say, what remedy shall I meet withall, that God may not behold my sinne, to punish; but that he may looke vpon his creature (i) Heare- to saue it. S. *Augustine* (i) doth briefly, and ken to the great and good S. *Augustine* truly answer thus: *Let thy selfe looke vpon thy sinnes*; that is, do thou consider them, and do pen- nance for them, and God will not see them; fine.

but if thou cast them behind thy backe, then will God place them, before his face. *David* did beseech our Lord, to forgive his sinnes, saying thus: *Haue* (^k) *mercy on me, O Lord, according to thy great mercy; and he also sayd, Turne thy face O Lord from my sinnes.* But what did he alleadge towards the obrayning of so great a fauour? Nothing lesse, then any seruice that he had done. For he wel knew, that if a seruant should commit a treason, against his Lord; his seruices would not be considered, though he should haue serued many yeares before, with diligence. For if he serued before, he was obliged so to do; and he brought not his Lord in debt thereby; but his treason is the thing, that must be thought of, which he was bound not to haue committed; and therefore by paying that which he did owe before, he came not to ransom himselfe from that penalty, which afterward he incurred. Neither yet did *David* offer sacrifices; as well knowing, that *God takes no pleasure* (^l) *in the burning of beasts.* But he who could find no remedy, eyther in seruices that were past, or in pious external works which then vvere present, did find it, in an humbled, & contrite hart. And he desired to be pardoned, vpon this ensuing reason, *For I know my wickednes, and my sinne doth euer stand before myne eyes.* An admirable power, did God giue to this our beholding, and profoundly sighing for our sinnes; since Gods seeing of them, doth follow, to the end that he may dissolue them. And we conuerting our

(k) Psal.
50.

(l). Vnles
it were
accompa-
nied by a
penitent
& Religi-
ous hart;
for if it
were, it
was ac-
ceptable
to God in
the old
law, for
so himself
had ordai-
ned.

our eyes with griefe, towards that, which vve did wickedly commit; he conuerteth his, towards the saluation, and consolation of him, vvhom he did create.

CHAP. LXXXVII.

Of the many and great benefits which come to men, in that the Eternall Father, doth behold the face of Iesus Christ his Sonne.

BV T some wil say, whence commeth so great force, to our *looking*, and to our *weeping*, that so instantly it should draw after it, Gods *seeing*, and that, so, as to forgiue vs. It is far from coming, from our *looking* it selfe. For the thief, deserueth not to be pardoned the gallowes, because he knowes that he did ill in stealing; and how much (and yet much more) loeuer, he lamenteth. But this proceedeth from another *sight*, which is more fauourable; and withall, so full of power, that it is the cause and fountaine of al our good. This is that, whereof *Dauid* (*) sayth, *Behold, O God our defendour, behold the face of thy Christ*. He (a) *Psal* twice beseecheth God to behold; to giue vs thereby to vnderstand, with how much affection, we are to thinke of this; and how much it importeth vs to obtaine it. For as the sight of God vpon vs, Almighty doth bring all benedictions to vs; so Gods *looking* vpon Christ, doth draw the *sight* of God to vs. Do not thinke, O Virgin (b) that the gracious, kind.

Llla

and

and amorous beames of the eyes of God, descend in a right line vpon vs, when he receaueth vs into his *grace*; or euen, when already we are in *grace*, that they descend vpon vs, as vpon a differēt thing from Christ. For if so thou thinke, thou art no better then blind. But know, that first they adresse themselues to Christ, and from thence, to vs, by him, and in him. Nor (*) will our Lord utter one word, nor cast one countenance of loue to any creature of the whole world, if he see it separated from Christ; but for the loue of Christ, he so behouldeth all them as to pardon them, who (although they be neuer so wicked) will behould and lament themselues; & in Christ he also *beholdeth* such persons, for their preservation, and for their increase in the good, which already they haue receaued. Christ being beloved, is the cause that we are receaued into grace. And if Christ Iesus were not, no creature at all, would be acceptable, or beloved in the sight of God, as was sayd before.

(*) No creature can obtaine the least cast of an eye of mercy, from God but only for the loue of Christ our Lord.

(d) All woe will be to such, as are not so.

Know therefore, O Virgin, what necessity thou hast of Christ; and be thou (d) internally and profoundly gratefull to him. For the good which thou hast, came towardes thee, by no other meanes, then by Christ; and in him is it to be conserued to thee, and augmented by the eternall Father. And this is that, which was figured in the beginning of the world, when the iust *Abel* (that Pastour of sheep) did offer a *sacrifice* to God out of his flocke; which *sacrifice* was accepted, as the

the Scripture sayth, *For our Lord did looke on Abel, and his gifts.* And this looking on him, doth import, that *Abel* was gratefull to him, and for that, agayne, his gifts were gratefull. And in testimony that so they were, *God sent downe visible fyre, which consumed the sacrifice.* Now this is a figure, of our iust, & soueraigne Pastour, who sayth himself, (e) *I am the good Pastour*; and he is also a Priest; & consequently, as S. Paul (f) sayth, *he is to offer gifts, and sacrifices to God.* But what can (g) he offer, that shall be worthy of him? Certainly not (g) *brute beasts*; and much lesse sinfull men; for such do rather serue to prouoke the wrath of God, then to obtayne his mercy. Nor without cause, did God commaund in the old law, that the beast which was to be offered, should be *male*, & not *female*; and of such an age; & neither too little, nor too great; nor blind, nor lame, nor subiect to any of those conditions which are there described; to the end that the thing which was to be offered, for the taking away of sinne, might be subiect to no imperfection, or fault. Now (h) because no man was without synne, this great Priest of ours, had nothing else to offer but himselfe; making him, that was the Priest, to be also the sacrifice, offering vp himselfe to himselfe, he being cleane, that he might cleanse vs, who were defiled; he who was iust, to iustify vs who are sinners; he who was acceptable, and esteemed; to the end that we might be receiued into fauour; Who, in our owne respects, were offensiuo, and vnbe-

loued. And this *sacrifice*, was of so high valew, both in regard of the thing it selfe, and in respect of him who did offer it, (which is al one) that we, who were separated from God like lost sheepe, were brought backe, all washed, and sanctified, and made worthy to be offered vp to God. Not that we had any thing of our owne stocke, which was fit to please him; but being bedewed by the bloud of this *Pastour*, and being adorned with the beauty of his *grace*, and *iustice*, which is bestowed vpon vs for our Lords sake; and being incorporated to him, we are cleansed from our sinnes, and we are beheld by God, and made acceptable to him, as a *sacrifice* offered vp, by this high *Priest* and *pastour*.

This did (i) *S. Peter* thus expresse, *Christ dyed once for vs, to the end that he might offer vs up to God, being mortified in the flesh, and quickned in the spirit*. And so it appeares, how our *Abel* doth offer vp an oblation out of his flocke, which God beheld; because (k) first, he had beheld his most deare sonne. And as there *visible fire came downe vpon the sacrifice*, so also did fire come heere, vpon the day of *Pentecost* in the forme of tongues. And this hapned, after *Christ* ascended vp to heauen, where he might appeare, to the face of God for vs. To the end that we might vnderstand, that from the cast of the countenance of God, vpon the face of *Christ*, which, as it is said (l) of *Hester*. *Hester, is full of grace*, came that fire of the *holy Ghost*, which burnt those giftes, which this great *Pastour*

(i) 1. Pet.
3.

(k) Ag.
mus occisus
ab origine
mundi.

(l) Hester.
15.

Past our and Bishop offered vp to his Father; and they were his disciples, both such as were then present, and such others as were to follow afterward. And as God promised to Noë, that whensoever it should raine much, he was to *looke* vpon the *bow*, which he placed in the cloudes, in token of the league which he made with men, not to destroy the earth any more by water; so, much more, God *beholding* his Sonne, being layd vpon the *Crosse* (hauing his armes spread abroad, in the forme of a bow) doth take the arrowes, which he was about to shoot, out of that other rigorous bow of his; and instead of punishing, he doth imbrace vs; being more overcome to shew vs mercy by this strong bow, which is Christ, then he was induced by our sinnes to punish vs.

And howsoever we went wandring away, with our backes turned towardes the light, which is God; and that we would not looke vpon him, but passe our dayes in the darcknesse of sinne; yet we are brought backe by him, vpon his shoulders. And because it is (m) he, that bringeth vs, our Lord God *looketh* vpon vs; and he maketh vs also *looke* on him. And he hath so particular care of vs, that not for so much as any one moment of time, doth he remooue his eyes from vs, least otherwise we should vndoe our selues. Whence dost thou thinke, did proceed this *amourous* word, which God did speak to a sinner, thereby to draw him to repentance, *I will* (n) *giue* (n) *Psalm* *thee understanding, and will teach thee the way,* ^{21.}

Wherein

(m) It is only for the loue of Christ, that God behoul-
deth sin-
ners with
mercy.

(n) Psalm

wherein thou art to walke; and upon thee, will I place myne eyes; but only from that amorous countenance, wherewith God beholdeth Iesus Christ, who is the wisdom, which teacheth vs the true way, wherein we may walke without stumbling; and the true pastour (as he is man) by whome we are beheld; & who (as he is God) beholdeth vs. Re-

(o) Note heere a linely and deare description, of the innumerable wayes whereby Almighty God sheweth mercy towards vs, through Christ our Lord, moouing (o) the daungers that are before vs, wherinto he knoweth that we would fall hereafter; holding vs fast, against such as do assault vs at the present; and deliuering vs from them, into which by our fault we haue fallen; euer thinking of that which importeth vs, though our selues be full of negligence; remembring our good, when we forget his seruice, watching ouer vs when we sleepe; keeping vs close to himselfe, when we would faine be gone; calling vs backe, when we fly; giuing vs imbracements when we returne; being euer the last, in breauing of friendship; and the first who begges the renewing of it, though he were the person offended; and carrying, in all, and throughout all, such a watchfull, & amorous eye ouer vs, as ordaineth all thinges for our good. What shall we say, or what shall we do, for so great fauours, but giue thanks to this *true Pastour*? who, to the end that his sheep might not be estranged from the eyes of God; did offer his owne face to so many affrontes. That his Father seing him so afflicted, and yet without all fault; might behold such as indeed were faulty, with the eyes of mercy;

mercy. And to the end, that we might carry this word, engrauen both in our harts, and vpon our tongues, *Looke, O Lord, vpon the face of thy Christ.* Knowing well, by great experience, that God doth much better, both *heare*, and *see*, and *encline his care* to vs, then we do to him.

CHAP. LXXXVIII.

How it is to be vnderstood that Christ is our Iustice; least otherwise we should fall into some error, by conceaning, that iust persons haue not a distinct iustice, from that, whereby Iesus Christ is iust.

SO much (*) is the cockle which our enemy hath sowed in their hartes, who will belieue him; that he induceth them, to draw peruerse opinions, out of the wordes of holy Scripture, which speak of this most sweet mystery, of Iesus Christ our Lord; and of the benefits, which we possesse by him, and in him. Whereof I thought it fit to aduertise thee, that so thou mightest be free from danger. Do not thou conceaue, that because Christ is called our iustice; or because it is layd, *That (b) We are made acceptable to God, in him*, or in fine, by such other wordes as these; that therefore I say, they who are in the state of grace, haue not a *iustice* in them which is theirs; whereby they become iust & acceptable to God; and which is distinct, from that, whereby Iesus Christ our Lord, is *iust*. For to belieue other-

(a) I beseech the Protestat reader vpon my knees that he will reade this following discourse, without passion.

(b) Ephes.

M m m

wife,

(a) The
erroneous
opinion
of impu-
ritye lu-
stice, doth
extremely
derogate,
from the
great, and
tender
loue of
God to
man, in
Christ
our Lord.

(d) Think
seriously
of this
point.

(e) Ephes.
3.

wife, were to imbrace a very grievous error; which^(c) proceedeth from the want of knowing the *loue*, which Iesus Christ doth beare, to such, as are in the state of *grace*. Whome his bowells of mercy, and loue, would not permit; that, why- lest himselfe was iust, and full of all good things, he should say to such as he iustified, *Content your selues with this, that I abound with these good things, and esteeme them for your owne. as they are in me; although, in your selues, you remaine vniust, impure, and naked.*

There^(d) is no *head*, vvhich would hold such language as this, to his *living members* nor one *Spouse* to another, if he should dearely loue her; and much lesse, will that celestiall *Spouse* say so; vvhich is giuen for a patterne to the *Spones* of this world; that after his resemblance, they may treat and loue their fellow-spones. *You men*, sayth^(e) *S. Paul*, *loue your wines, as Christ loued his Church, who gaue himselfe ouer for it, to sanctify it and to cleanse it, by Baptisme, and by the word of life.* If then he *sanctify*, and *wash*, and *cleanse* it; and that with his owne *bloud* (which is the thing, that giueth power to the *Sacraments*, to cleanse soules, by that *grace* of his, which they impart,) how can that soule, remaine vniust, and filthy, which is washed, and cleansed, by a thing of so extreme efficacy. Now this *cleanness*, God did promise, that he would giue, in the tyme of his *Messias*, when he sayd, *I will powre forth cleane water vpon you, and you shall be cleansed from all your filth.* And our Lord

Lord, in the last supper, did testify; *That eleven of his disciples were cleane*; and not after an ordinary manner, but that they were *wholy cleane*. For the veniall faults which are caused in the soule by some inordinate affections (which sticke like dust vnto our feet) are remoued by help of the *Sacraments*; and their good disposition that receaue them (as corporall feet) are washed by materiall water; as our Lord then did vse it; washing both without, and within, and leauing them cleane, from al sinne, according to this testimony of (f) *S. Iohn, The blond of Iesus Christ doth cleanse us from all sinne.* (f) 1. Iohn.

This blond was called by the Prophet (g) *Micheas* (long before it was shed) *the sea, wherein all our finnes are drowned.* And he sayd, *God will shoot off all our finnes, into the bottome of the sea.* Now if these, and many other places of *Scripture*, do giue testimony, that a man is *pardoned*, and *cleansed* from all sinne; who is there, that will presume to say, That a man doth neuer come to be *cleansed* from it. For to say, that *sinne* remayneth in a man, which really, and truly shalbe *sinne*; and that yet, for the loue of *Iesus Christ* our Lord, the payne which is due to that *sinne*, should be released to him; is no (h) such discourse, as will serue, eyther towards the verifying of the *Scriptures*, or for the doing of *Iesus Christ* sufficient honour. For since the *payne* which is due to *sinne*, is a lesse euill to any man, then the guilt of the same *sin*, & the *iniustice*, and *deformity* which (h) I beseech our Lord that the truth of this discourse, may sinke as deeply into thy hart, as there is cause.

is caused thereby ; it cannot be sayd , *That Christ doth saue his people from their sinnes* , if by his merit he only obtaine , that they may not be imputed to them , for their punishment ; vnlesse first he take the guilt away ; by the gift of his *grace* ; nor yet that he obtayneth purity , and piety for men , that so detesting sinne , they may keep the *law of God* . And if the doctrine of the holy *Scripture* be well obserued , it wilbe found , that when the *pardon of sinne* is graunted , there is giuen with all , a *newnesse of life* ; and a *cleane hart* , as if it were *newly created* , as *Dauid* did desire , according to that which it was ⁽ⁱ⁾ prophesied that it should be , *I will giue you a new hart , and I will place a new spirit , in the midst of you* . And I will take away from you that hart of stone ; and I will giue you a hart of flesh ; and I will place my spirit in the midst of you ; and I will make , that you shall walke in my commandments , and that you shall keep and worke my iudgements .

(i) *Isa. 50.*
Ezech. 11.

(k) Be at-
tentive .

(l) *Apoc.*
3.

This doth God promise , to such as formerly he had told , *that he would cleanse them , from all their filth* . And afterward he sayth , *I will saue you from them all* . To ^(k) giue vs clearly thereby to vnderstand , *That the sauing vs from our sinnes* , is not only *to free vs from the paine* ; but to impart an *inward cleanness* ; and such a *hart* , and such a *grace* , and such a *spirit* , as may haue power , to enable vs , to keepe the commaundements of God . *S. Iohn* ^(l) affirmeth , that our Lord saith ; *I stand at the gate , and I knocke ; if any man open to me ,*

me, I will enter into him; and I will suppe with him, and he with me. I say (m) inniteth such as are hungry, in the behalfe of God, that they will eate, and such (m) Iſa. 55. as are thirſty, that they will drinke. Our Lord ſaith by the mouth of (n) S. Paul, Get you out from (n) 1. Cor. the middeſt of the wicked, and do not ſo much as touch any thinge that is vncleane; and I will receaue you, & I wilbe a Father to you, and you ſhalbe my Sonnes, & my daughters. By which places, and many others, it doth euidently appeare, that the benefittes which are imparted to vs, by *iuſtification*, are more, and better, then Gods not imputing to vs that puniſhment, which is due to *finne*. Since withall, he giueth vs his grace, and cleaneſſe of hart, and vertues; and infuſeth the ſpirit of our Lord, whereby we may keep his law; and ſo, that (vnder the title of being his children, and of exerciſing our ſelues in good workes,) we may eternally enioy him. And becauſe Chriſt did purchaſe theſe bleſſings for vs, rogeather with the pardon of the paine; he may well be proclaimed, with a full mouth, to be the *ſauior* of vs, from our ſinne; and (o) that much more, for the former reſpect, then for the later. Becauſe, in vertue of that former, he freeth vs from the guilt, and bringeth vs to a deteſtation of *finne*; and obteineth for vs a kind of participation of God, at the preſent; and a good title, for our eternally poſſeſſing him in heauen. Whereby, he deliuereth vs from a greater miſcheiſe, and obteineth bleſſings for vs of greater weight, then would haue been, if

(o) We are infinitely more bound to God, for freeing our ſoules from ſin, then if he had only forgiven vs the puniſhment thereof.

if he had but freed vs only, from any payne
whatsoever.

CHAP. LXXXIX.

*That sinne doth not remaine in iust Persons; but
that the guilt of sinne, is destroyed in them; and
that they are cleane, and acceptable to God.*

(a) Behold
the plea-
sing mask
of this er-
rour; but
looke on
a little, &
you shall
see it, ta-
ken off.

(*) Note.

IS it possible, that the blindness of some, can
arriue so farre, as to thinke, that the fauour of
Christ Iesus, reacheth to this; that from them,
in whome they say, that sinne it selfe, doth still
remayne, yet not only the punishment is remoou-
ed; but that also (for as much, as they say, they
are incorporated into *Iesus Christ*, (who is so be-
loved by his Father) they are *beloved*, and are *ac-
ceptable*, and *cleane*, because Christ is so? Wel how-
soever it may seeme to them, that it is to honour
Iesus Christ, to (*) thinke so highly of the loue, which
his Father beareth him; as that it ouercometh the
detestation which he carrieth to those persons, in
whom sinne remaines; yet such honour as this, is
wholly contrary to true honour, and to the truth
of holy *Scripture*. It (*) would certainly be no
honour, for a Iudge, that he should forbear to
punish, or that he should fauour wicked persons,
because they dwell with his *Sonne*. For it would
appeare thereby, both that such a *Sonne*, were no
perfect louer of vertue, in that he so loued wicked
seruants; and that the *Father*, were no louer of

Iohannes

Justice, since he tolerated and loued them, whom he ought to punish, without any partiall respect.

They who are to be the acceptable seruants of Christ our Lord, must not haue the guilt of *mortall sinne*, in their hart; since he is the *head* which giueth the influx into them (as into liuing members) of his *spirit*, and *grace*; whereby, they leade a life, estranged from sinne, and like to his. For a horrible *corporall Monster*, would that be; which should haue the head of a man, and the body of a brute beast. And (b) so would it be a kind of *spirituall monster*, that vnder a *head*, which were iust, and pure, and full of vertues, there should be liuing members, which yet were so very contrary to it. The branches are fresh, and full of fruit, when they liue in the vine. And by this comparison, our Lord was pleased, that we should vnderstand, that the *members*, which are incorporated to him by *grace*, are like those others; enioying benefittes of their owne, which they receiue from him, and by him; that so it may be accomplished, which S. Paul (c) saith, (c) Rom. That it is ordained by God, that they, who are to be *saued*, should be conforme to the image of his Sonne. But how can there now, be a resemblance betweene that *head*, which euer kept the commandments of his Father; and those *members*, which though, they may be pardoned, (d) and iustified, are still breaking, with a perfect breach, the first, and the ninth commandment of God. (d) By imputation only as the Protestants say & not by any inherent iustice.

Nor

Nor is there any participation, betweene goodnesse & wickednesse; nor betweene Christ, and such as breake the commaundments of his Father. For as much as himselfe did preach, That not every one, who should call him, Lord, Lord, should enter into the Kingdome of heauen, but he that would do the will of his Father. And so far off is it from truth, that the fauour of Christ is to be thus vnderstood, That they who breake the commaundments, should be in the grace eyther of God, or of him; as that our Lord himselfe sayd, If (e) you keepe my commaundments, you shall remayne in my loue, as I haue kept the commaundments of my Father, and do remayne in his loue.

(e) Ioan.

15.

(f) But Protestants would faine make theselues belieue, that there were no necessity of keeping the commaundments, and yet forsooth, that God and they did loue one another, very hartily.

(g) Ioan.

15.

Now who is he, that will hope, that whilst he breakes the commaundments, he is beloved by the Father, in respect of Iesus Christ; since Christ, by keeping those commaundments, doth remaine in the loue of his Father. (f) Without doubt, the slave shall not be loued, but by the same way, that the Sonne was loued; nor will God embrace with his grace, and loue, but such as shall keep the commaundments, as hath evidently byn already shewed. And (to the end that no man may be deceiued in this,) when he had formerly said, Be (g) you in me, and I wil be in you; he added afterward, Be you, in my loue. And to declare what it was, to be in him, and in his loue, he said, If you shalbe in me, and my wordes be in you, whatsoever thinge you would obtaine, you shall aske, and it shalbe giuen you. So that whosoever disobayeth his wordes, must not thinke that he is in his loue; nor that

that he is incorporated into his body, as a living member. For this sentence of holy Scripture standeth fast, *The (h) wicked man, and his wickednes, is abhorred by God.* And to declare how they who are his, are not to be abhorred, but euen, in themselves, to be loued; he sayd to his disciples, *I say not now, that I will pray to the Father for you; for (i) the Father himselfe doth loue you, because you haue loued, and haue beliened, that I came from him.* As if he had sayd, *A (k) whyle since, I sayd, I will pray to the Father; and he will giue you another comforter; but do not you conceaue, that I will so pray for you, as in the world a man desires his friend sometymes, to bestow somewhat vpon some others, to whome that friend is not a friend; & so that which he giueth them, is only because he loueth the man much, that intreateth him; and those others, are as far from being beloued, and accepted, as they were before. But heere it is not so; For the Father loueth you, in regard that you haue loued, and beliened me; and you are pleasing to him; and you haue leaue (as people which is beloued, by his loue of your selues; and which enioyeth grace, and iustice, which is your owne) to appeare in his high presence, and to aske all that, whereof you haue need, in my name. And that, which I aske of him, for you, is, as for people that is beloued; and to which the Father, doth impart his blessings; both because I desire them, and because I desire them for you.*

(h) Sap. 4.
(i) The eternall Father doth not only pardon vs for the loue of Christ; but when we are iustified he doth loue our very selues.

(k) Iohn. 14. & 16.

Such are they, whome Iesus Christ doth carry incorporated with himselfe, as living members; and for whome he obtained grace,

N n n

wher-

originally by theon- whereby they might be pleasing to the *Father*,
 ly good- when they had it not; and after it was obtained
 nes and that they might bring forth workes, which (1)
 promise of God, & carry a condignity to the deserving of eternall
 through life; as a iust reward of such seruices, and as an in-
 the merits heritance duly deriued vpon sonnes. And if it
 of Christ seeme a thing disproportionable to the basenes
 our Lord and weakenes of mankind, to do a thing which
 (m) Note, and be no carryeth a proportion of merit to the sublimity,
 longer and eternity of that heauenly kingdome; (n)
 scandali- thou art not heere, to looke vpon a man, as
 zed at of himselfe; but as being honoured, and accom-
 thyn own panied with that celestially grace, which is infused
 conceits; to his soule; and so made (n) *partaker of the diuine*
 for the Catholike *nature, as S Peter* (o) saith. And do thou consi-
 doctrine, der him, as a liuing member of *Iesus Christ* our
 being Lord; which being incorporated to him doth liue,
 rightly vnder- and worke, by that spirituall influx, which
 stood, will and worke, by that spirituall influx, which
 giue thee commeth from him, and whereby he doth par-
 no cause. take his merits. Now (p) these thinges are so
 (n) These are great high, as that they carry an equality with those
 wordes: other thinges, which are hoped for; and they are
 but it was sufficient, to enable vs to say with truth, That
 the holy such as liue so, do fullfill the law of God, and do
 Ghost that, which *S. Paul* required of the (q) *Colossians*,
 which spaketh- and the (r) *Thessalonians*, when he aduised
 (o) 2. Pet. them, *To liue worthy of God*. Of (s) whome, he
 1. (p) Note. would neuer haue expected the discharge of so
 (q) Col. 1. high an obligation, if he had not vnderstood,
 (r) *Thess. 1.* that by the meanes aforesayd, it might be per-
 (s) Note formed; and that it was more the worke of God,
 this infe- then
 rence,

then of men. For instantly, the same Apostle giueth thanks to God; *For making them worthy of the portion of the Saints, in light.* And what kind of portion this is, the Prophet *Hieremy* (*) declareth (c) *Tbren:* laying, *My portion is our Lord; and therefore I will hope for him.* And *Dauid* sayth of God, *Thou art my portion for euer.* Of this portion he is worthy, who doth (n) accomplish the law of God, by those workes afore sayd; and who is found faithfull, (u) *Et facere, & pati magna Christianus* in those trialls that God doth send him; as it is written, *Our Lord did try them, and he found them worthy of himselfe.* And both for these, and those, it is also written, *That God will giue them, the hire of the labours, of his Saints.*

CHAP. XC.

That the graunting, that there is perfect cleannesse from sinne, in such as are iust, by the merits of Christ Iesus, doth not only not diminish his honour, but much more declare it.

LET no (*) man feare, to attribute the height (a) *A wife of spirituall honour, and the abundance of & comfortable, and spirituall riches, and perfect cleanes from sinne, to wel grouded dis-* them, whom the heauenly Father doth iustify, by the merits of Iesus Christ our Lord. Let no course, man thinke, that the qualifying of such persons so, doth put the honour of the same Lord, to any preiudice. For since all that which they haue, descendeth vpon them by his meanes, not only

N n a :

doth

doth not their being so full of dignity dishonour him; but it doth publish, & magnify his honour. Since it is euident, that how much more iust, and more beautifull they are, of so much more valew do the merits of him, plainly appeare to be, who purchased so great a blessing for them, which of themselves, they neither had, nor could procure.

(b) Thren.

14.

(c) 1. Thes.

2.

(d) Our

aduersa-

ries make

him such

a one;

whē they

conceale

that he al-

loweth

not that

the Saints

should be

honoured

by our in-

uocations

whylest

yet them-

selves do

giue the

same ho-

nour to

sinnefull

men.

(e) In in-

finite vou-

chasing of

God.

The Scripture sayth, *That (b) Where the manger is full, the strength of the Oxe is made apparent*; & the reason is, because by his labour, he filled the same full of meate. And S. Paul (c) sayth, to some whome he had holpen forward, by his doctrine, and by his labours, *That they were his honour, & his crowne, in the sight of our Lord*. And then, how much more, will they be the *crowne* of our Lord Iesus himselve? They, who by him are drawn to the *honour*, of being his sonnes; and to be full of treasures, and blessings; which *honour* is so much the more, as those blessings are the greater.

Our (d) Lord, is not like some persons, who are in paine, or, at least, not greatly pleased with the honour, or vertue of their seruants; as conceauing that it doth obscure their owne; or like certaine vaine women, who fly from being attended by fayre seruants, least so the flowre of their owne beauty should be blasted. But make thou no doubt; but that Iesus Christ our Lord, hath a certaine kind of *Charity, which exceedeth all humane conceit*, as S. Paul sayth; in (e) esteeming our good, as his owne; and to the end that we might be made rich in *graces*, he left his most worthy

worthy life, vpon the *Crosse*. The naturall sonne he is of God, and we are sonnes adopted through him; and he being the only sonne, did exalt vs to the title of brother hood; *giuing vs his God, for our God; and his Father, for our Father*, as himselfe said. 1 (e) *ascend to my Father, and to your Father; (f) Ioan. to my God, and to your God.* And so, as (g) S. Iohn^{10.} saith, (speaking of the same Lord) *We saw the glory of him, as the glory, of the only begotten sonne.* (g) Ioan. 2. And he saith also of him, *That he is full of grace, & truth.* Therefore the honour, and spirituall riches, of these adopted sonnes, must be such, as becommeth the sonnes of a *Father*, who is God. And if *grace, and truth, were made by Iesus Christ*, as S. Iohn (h) saith, it was not made, that it might remayne alone in him; but that it might be deriued downe vpon vs; and that we might take some part of his fulnesse; and this, in such abundance, that S. Paul (i) calleth it *a gift*, which as now (i) 2. Cor. we are, cannot be related by vs. And to the end, that we may know, the riches of that inheritance, which in his company we may hope to enioy; the (k) Ephef. same S. Paul (k) beseecheth God, *To giue him the spirit of wisdom, and of reuelation*; because that blessing, is greater, then our reason, is able to reach vnto.

Glory, and grace, and thanks, be to thee O Lord for euer; who so hast honoured, and enriched vs with present giftes; and hast comforted vs, with the hope, of being the heyres of God, together with thy selfe; and who didst carry so

great loue to vs, as that it wrought better with
 (1) *Iob. 41.* thee, then it did with (1) *Iob*; *That thou mightst
 not eate thy bitte of bread alone, but that the orphane
 also, might take part thereof.* And as in thee, there
 was the loue of a *Father*, and that no barren loue,
 but fruitfull of many blessings; so thou O Lord,
 being pleased to make vs thy companions hercin,
 didst pray (m) the *Father*, in this manner; *That*
 (n) *If this be well* (n) *the loue, wherewith thou hast loued me, may be in
 penetra- them; and with this loue, those other blessings,
 ted, whereof, one, did (both for himselfe, and for
 inough is those others, who were to enioy them) speake af-
 sayd in ter this manner, Reioycing, I will reioyce in our
 few Lord; and my soule shall ioy in God. For he hath clad
 wordes. me with the robes of saluation, and he hath bewm'd me
 in, with a garment of iustice; as the man who is a spouse,
 is honoured by wearing of a crowne; and as the spouse,
 who is a woman, may be adorned, with curious, and
 rich dressings.*

(o) Reade
 heere the
 true state
 of this
 question,
 betweene
 Catholiks
 and Pro-
 testants.

(p) An o-
 pinion
 most iniu-
 rious to
 Almighty
 God.

Which (o) Confession, with such others as
 are made in the *holy Scripture*, of those benefits,
 which come to vs, by *Iesus Christ*, doth certainly,
 ascribe more honour to him, then, That neither
 the *vertue of his blood*; nor of his *grace*; nor the vſe
 of his *Sacramentes*; nor the infusion of the *holy*
Ghost; nor the incorporating a man to *Christ him-
 selfe*; are sufficient to deliuer him from *sinne*; but
 only, that he may not be condemned for it. What
 (p) is this but to thinke wickedly of God the *Fa-
 ther*? Who (*promising together with his only sonne*)
to send an entiere remedy against sinne; and, that sin,

in his tyme, was to be brought to an end) doth not yet performe what he promised. Since, although his Sonne be come, yet sinne remaineth euen in very them, who participate with the same Sonne of his. How then can that word be accomplished, which sayth, I (q) Will powre cleane waters vpon you; and you shalbe cleansed, from all your filth; if yet indeed, they cleanse me not; but that they cast a cleane mantle ouer me, by saying, *That the iustice, and purity of Iesus Christ our Lord, is imputed to me, as myne owne*. Now this is rather, to couer my vncleanesse, then to take it away. And he that affirmeth this vntruth, doth consequently deny, *Iesus Christ our Lord* (r) to be the *messias*, who was promised in the law; and he must therefore expect another, who may deliuer him, not only from the condemnation due to sinne, but from the sinne also it selfe. Since it is cleare, that he who should deliuer vs from both, were to be a better *Sauour*, then he that were to do it but from one. To these huge and headlong precipices, doth the blindness of pride conduct such persons, as are gouerned by it.

(r) An opinion most dishonourable to christ our Lord; for it alloweth him, to be but a *Sauour* by halves.

C A A P. X C I.

(*) He
prosecu-
teth the
same dis-
course, in
excellent
manner,
and it
convin-
ceth.

(a) 1. Cor. 1.

(b) 1. Io. 2.

(c) 1. Cor.

6.

(d) 1. Pet.

2.

(e) He

doth evi-

dently

shew, &

at large,

by many

places of

Scripture,

that the

Protestant

interpre-

tation of

this, con-

cerning

iustificati-

on, is not

only vn-

true, but

most ab-

surd.

*How some passages of holy Scripture are to be under-
stood; wherein it is said, that Christ Iesus is our
Iustice; and such other propositions as that, is, for
the better declaration of the precedent Chapters.*

TH E (*) manner which the holy Scripture hol-
deth, in saying that Christ is made vnto vs,
Wisdom, (a) *Iustice*, *Sanctification*, and *Redempti-*
on, should not giue, any body occasion to thinke,
that *iust* men haue not a *iustice* in them, which is
their owne. For if we be only *iust*, because Christ
is *iust*; and not for the *iustice* which is in vs; as
well may we say, that there is no *Wisdom* in vs,
whereby we are *wise*; neither yet any *sanctificati-*
on, or *redemption*. S. Iohn (b) saith, *That the vncti-*
on of the holy Ghost, which teacheth vs concerning all
things, is in the Iust. S. Paul (c) saith, *you are san-*
ctified. And S. Peter (d) saith, *you are redeemed from*
your vaine conuersation. Now (e) for as much as
Christ was not *redeemed*, (as hauing not commit-
ted sinne) this *redemption* is to be in vs; whereby
we are said to be *redeemed*, notwithstanding that
the Scripture affirmeth, that to vs, *Christ* is made
redemption. For in this, and those other manners
of speech, the thing which it would say is this,
That these things, are giuen vs by his merit. The A-
postle (f) saith, *That Christ is our life*; but it will not
follow

follow heereupon, that *iust* persons do not liue, in respect that our Lord sayth, *he that eateth me, liueth by me*. Nor should he haue the reason of a man, who, because he might heare it sayd, *That God is the beauty of the Rose, or the strength of the Lyon, or the like*; would therfore deny, that these creaturs haue a kind of *beauty*, or *strength*, which is distinct, from the *strength*, or *beauty* of God. The holy (s) Scripture sayth, *God is thy life, and the length of thy dayes*; which manner of speech doth but imploy, that God is the efficient cause of these thinges, and he that giueth them to vs.

Neither yet, must error take away encouragement from this other speech of holy Scripture, That we are made the iustice of God, in Iesus Christ; and, *that the Father made vs acceptable to himselfe, in his beloued sonne*; and the like. For this manner of speech, is but to make vs know (as was sayd before) the mystery of Christ his being the head; and that, *iust* persons, are his *liuing members* who relye vpon him; to the end that the good which he bestowed vpon them, may both be conserued, and increased. For if, by such manner of speech, we would vnderstand, that *iust* persons had these good thinges in them, no otherwise then because Christ Iesus hath them, what could we answer to what S. Paul^(h) sayth, (b) *Rom. That iust persons, are iustified, by the redemption which is, in Christ Iesus*; whylest yet, as he was in *no captivity*, so could not he be capable of *redemption*; and therefore, it must be in them who are

- justified, although it be procured for them, by our Lord. The same Apostle ⁽¹⁾ sayth, *Who shall separate vs, from the loue of God, which is in Christ Iesus*; but it followeth not vpon this, that the loue of God is not in vs, and euen deeply in vs; since, he sayth elsewhere, *That ^(k) the loue of God is powred into our harts, by the holy Ghost, which is giuen vs*. The same manner of speech, doth he also hold, when he sayth, of naturall blessings, *That ^(l) in God, we liue, and moue, and haue our being*. Yet will no man say, That we haue no being, or life, or distinct operations, from them of God. The Scripture vseth this manner of speech, to make vs know, that neither we haue that blessing of our selues; nor yet that in our selues we can conserue it, & sometymes the Apostle sayth, *That ^(m) those blessings are not ours; and that we do not obtaine them for our selues*; as where our Lord sayth to his disciples; *You ⁽ⁿ⁾ chose not me, but I chose you*. And in another place he sayth, *It ^(o) is not you that speake, but the spirit of your Father, speaketh in you*. And least any body might vnderstand by this, that a man were not able to worke well, and with liberty, the Scripture sayth, in other places, *That ^(p) man, doth performe such a good work, without making mention of any thing which therein, is done by God*. I (sayth God, by ^(q) Ezechiel) *will giue you a new hart*; & the same Prophet sayth, *Make to your selues, a new hart*. S. Paul ^(r) sayth in one place, *It is neither he that willetb, nor he that runneth*. And yet elsewhere he sayth

sayth againe, I (c) will, that which is good; and I (s) 1. Cor.
 runne, & not as to any thing uncertaine. And the like
 he sayth, often elsewhere, to giue vs therby to vn-
 derstand, That (t) the good which we haue, we (t) The
 haue of God; & that both God & man, do concur true
 to the accomplishment of a good worke; but yet Oatholike
 so, as that the glory both of the one, and the o- doctrine
 ther, is due to God; since all that which is good, concer-
 doth come from him. And by the same manner ning this
 of speech, our Lord expressed himselfe, when he point, is
 sayd, My (u) doctrine is not myne, but his that sent heer sum-
 me. And so he might haue sayd, My workes are med vp,
 not myne; my iustice is not myne; but of him that sent into one
 me. And he that by this manner of speech, should sentence.
 inferre, that our Lord had not iustice, or doctrine,
 or other blessings in himselfe, would be easily dis-
 cerned, to be in a grosse, and wicked error.
 His saying, My doctrine is not myne, doth but af-
 firme thus much, I haue it not of my selfe, but of my
 Father; and so, by the like wordes, it ought not
 to be inferred, That iust persons, haue no iustice
 in them, which is their owne. And with this a-
 greeth that, which is sayd in the (x) Councell of (x) Sess. 6.
 Trent, That the iustice is ours, because we are iustify- de iustif.
 ed by it, whilst it is in our soules, as in a subiect. And
 that which our Lord sayth, both heere, and else-
 where also, by that speech of his, The word which
 you haue heard, is not myne, doth also agree with
 that which hath heere beene sayd; because how-
 soeuer iustice is in vs, yet haue we it not, of our
 selues; but it is imparted, by the hand of God;

and therefore it is sayd to be the iustice of God.

CHAP. XCII.

That we must fly fast from pride, which is wont to grow up apace, by occasion of good workes; considering the much, which is merited by them; and of a particu'ler instruction which Christ hath giuen vs, whereby we may profit against this temptation.

HERE ^(a) is a great deale of difference, betweene the knowing of a Truth, and the knowing how to vse it rightly; for the first, without the later, will not only profit nothing, but do hurt. For as *S Paul* sayth, He that thinketh he knoweth somewhat, may perhaps not know it, as he ought. And this he sayd, because some Christians knew, that the thing which was sacrificed vp to Idolls, might as well be eaten, as that which was not sacrificed; but they serued themselues ill of that knowledge, because they did eate thereof, in the presence of such, as were scandalized thereat. All ^(b) this haue I sayd to thee, to the end that thou mayst not content thy selfe with knowing this Truth, That such as are in the *grace* of our Lord, are *iust*, and *acceptable*, by that *grace*, and *iustice* which is in them; and that the valew of their good workes is so high, as to deserue, that this *grace* should be augmented in them, and that *glory* also should be imparted to them; but that thou mayst also procure

(a) It is a good thing to know a truth, which it doth import vs to know; but it is better if we know how to vse it wel.

(b) The end that the Author had, in making this discourse.

to lodge this truth in his true place. For men there are, who vse it ill, more or lesse; the former running hazard of being proud, and the later of pusillanimity, and sloath.

Many (c) haue I seene, who by the goodnes of God became free, in a short tyme, from great miseries, wherein they had remayned a long tyme; and the same men, haue not bin free in many yeares, from those dangers, which presented themselves by occasion of their good workes. Remember that which David (d) said, *That wicked persons, did spread a snare for him neere his way; yea and that also they did spread it, in the very way.* For not only do our enemies pretend to draw vs out of the good way, by inciting vs to do ill; but euen in the very way it selfe of good workes, they procure to do vs mischief; prouoking vs, not to vse the good, as we ought. And so that cometh to be verified vpon vs, which the (e) Wise man saith, *Another mischefe haue I seene, vnder the sunne; Great riches, heaped vp, in preiudice of the owner.* For it were better for a man, not to haue a thing, then not to vse it as he ought.

To these men it happens, that seeing the good workes which they do, and hearing talke of the much which they merit by them; their heades run round, with the vanity, and conceited delight thereof, (f) without considering the many faultes, which in those very workes they commit; and without acknowledging them to come from the mercy of God, as indeed they do; and

(c) It is often, more easy to come to penance, from sin, then for men of vertue, to maintaine themselves in humility.

(d) Psalm. 139.

(e) Eccles.

(f) Consideration, which may serue for the preuention of pride; or at least for the curing of it.

(g) This
seemeth
not so im-
possible,
as indeed
it is true.

without procuring to passe further on, like people of a little, and empty hart, which is satisfied with small matters. Whereas on the other side, it is reason, as *S. Bernard* saith; That we should not be negligent, whilest we consider those things which God doth in vs; but sollicitous, to obtaine the much, which yet is wanting to vs. Some others againe there are so blind, (through an ignorant kind of *Pride*) as that, howsoever (s) their tongue be saying somewhat else, yet their hart doth really belieue, that God is bound to giue the all such benefittes for their meritts, (without considering, that euen they, are giuen them by the grace of God) as they shall desire, or may hope for, at his handes. And this they expect vnder such a title of mere *iustice*, as that if he deny them any thinge, they are complaining in their hartes; and do hold themselues agriued; whilest they forsooth seruing him so well, he doth them not iustice, by denying them any thing.

(h) How
God ab-
horreth
Pride.

(i) 1/4. 38.

Let not this wicked pride seize on thee; for (h) it is now long, since God complaineth of it, by *Isay* (i) saying, *They demaund the iudgements of iustice at my handes; and they come to God and say, Why haue we fasted; and yet thou hast not beheld vs; we haue humbled our soules, and thou hast not approoued it.* But, to the end that this so dangerous poison, may not infuse it selfe into thy soule, (with others, which do also flow from thece) thou art to lay hold, vpon that excellent doctrine, which our *Lord Christ Iesus* deliuered in *S. Luke*, after this manner.

W/bish

Which of you, hauing a seruant who goeth to plow & feedes the cattell; and your selfe comming from the field, you say instantly to your seruant, Goe thy wayes, and take thyn ease; and doth not rather say, Go dresse my supper, and make thy selfe ready, to come and serue me, till I haue eaten and drunke; and then, thou also, shalt eat, and drinke? Doth peradventure that mai-ster, stand thanking of his seruant, for doing those thinges, which he commaunded? I thinke not. Well then, let it be so in your case; and when you haue performed all those thinges, which are inioyned, say, We are vnprofitable seruants, and we did but that, which we were obliged to. From these wordes thou art to fetch a knowledge, of how profitable a consideration it is, for a Christian to hold himselfe, the slaue of God; since our Lord, commaundeth vs so to call our selues. And yet this must not be done, with that kind of hart, wherewith the slaue vseth to serue, which is a hart of feare, and not of loue. For as S. Paul ^(k) sayth, You did not againe receaue ^(k) Rom. 8. the spirit of seruitude in feare, but you receined the spirit of adoption, of the sonnes of God, wherein you cry ^(l) To seru- out to God & say, Father Father. For, as S. Augustine ^(l) To ser- ue God | saith, the difference betweene the old Law, and ^(l) for feare, is lesse the Ghospell, in a word, is that, which is betweene ^(l) good; to feare, and loue. Leauing therefore a part, ^(l) do it for loue is ex- cellent. ^(m) He ^(m) speaketh heere of filial feare. ^(m) He

spirit of seruility, (because it belongeth not, so pro- perly, to the sonnes of God) and the spirit also of ^(m) feare, (as lesse perfect though it be not euill) ^(m) He since it is the gift of God to feare him, euen for ^(m) speaketh the punishments which he inflicteth, do thou vn- derstand ^(m) heere of filial feare.

(n) A
faythfull
and
louing
seruant,
well de-
scribed.

(o) Luc.
17.

(p) Philip.
1.

(q) Luc.
17.

derstand by the name of *seruant*, a person who is subiect to God, by more strong and iust obligation, then any *slawe* can be to his Lord, how deare soeuer he haue cost him. And (n) looking euery-pon this, whatsoeuer he doth well, eyther within himselfe, or exteriorly, he will do it for the glory, and to giue gust to God; as a true-harted *slawe*, will giue a iust account vnto his Lord, of whatsoeuer he is able to gaine. So also, wil he forbear to be slack, or sluggish, in seruing him, vpon the present day; notwithstanding that he had serued many yeares before. Nor will he hold himselfe disobliged, from the doing of one seruice, in respect that he hath done another. But, as the holy (o) Ghospell saith, he carrieth a *continual hunger, and thirst, after iustice*. For he esteemeth all to be little, considering both the much that he hath receaued; and which the Lord, in whose seruice he is, hath merited. By this meanes, doth he accomplish that, which S. Paul (p) saith of himselfe, *That forgetting those things which were past, he gaue himselfe new spirites, towards the pursuit of that, which was then, to come*. He doth also know, that from those thinges which he is able to do, how great so euer they may be, no profit accreweth vnto God; nor is God obliged to esteem that, which he doth, if the works be considered, as growing from our naturall power, and strength; since a man is not able to pay, euen what he oweth. And therefore doth the holy (q) Ghospell say, *When you haue done all those thinges which*

you

you haue beene commanded, say, *We are vnprofitable seruants; and we did but that, which we were bound to do.* I say (r) *vnprofitable*, in respect of God; but for as much as concerneth themselves, they gaine *life eternall*; as shalbe shewed in the next Chapter. And in this sort, vnderstanding the name of *slane*, thou wilt find it to be a name of *humility*, of *obedience*, of *diligence*, and of *loue*. And this feeling thereof, had the *sacred Virgin Mary*; when, being taught by the *Holy Ghost*, she (s) answered, *Behold (t) heere is the slane of our Lord; let that be fulfilled in me, which is agreeable to his word.* She confesseth her owne basenes; she offereth vp her loue and seruice, with a liberall hart; without ascribing any thing vnto her selfe, by way of any other honour, or interest, then only, in being carefull, to serue as a *slane*, in that, which our Lord was commanding her, for his glory. All this did she feeble within, and this did she outwardly expresse, by deliuering her selfe in the name of *slane*. S. *Paul* doth call himselfe, and prize himselfe by this name, when he (u) sayth, *Paul, the slane of Iesus Christ*. And, in a word, so are al they, who serue God, to acknowledg themselves; whether they be high, or low; vnles they be content, that euen the seruice which they are doing, proue to be of more preiudice, then aduantage to them.

Procure therefore to profit by this truth; and thou shalt find a powerfull remedy against the danger, which groweth by occasion of good

P p p

workes;

(r) How the best man is indeed an vnprofitable seruant; and in what sense againe he is not so.

(s) The vnspokeable humility of the incomprehensible virgin Mary the B. Mother of God.

(t) *Luc. 1.*

(u) *Rom.*

(x) There is no danger in good workes; but in the vanity of mans hart who doth them.

(y) A iust and true acknowledgement which ought to be made by the hart and tongue of all true Christiāns.

(z) Gen. 31.

(a) Luc. 17.

workes; not (^z) from the workes themselves, but by the imperfection of such as do them. And vse thou to say, both with thy mouth, and with thy hart, very often, I am (^y) the slave of God; and I am so, because God, is that which he is; and for a thousand millions of benefits, which I haue receaued from his hand. And how much soeuer I might do for him, I should neuer be able to pay the least of those paces, which he, being made man, did make for me; nor the least of those torments which he endured for me; nor the least sinne which he hath pardoned; nor any other, which he hath preuented; nor any good purpose which he hath giuen me, towards his seruice; nor one day of heauen, which I expect heereafter; and, as (^z) Iacob affirmed, I am lesse, then any of the mercyes of God. And if our Lord do say, that they who do all that which they are commanded, are yet to humble themselves; and affirme, that (^a) they are vnprofitable seruants, & that they did but that which they were bound to do; how much more then, am I to humble my selfe; since I fall into so many faults, by ignorance, by weakness, or by malice. A slave I am, and a wicked slave; and I serue not God, so much as I am able; and much lesse, as much as I owe him. And if he had cast his eye vpon that which I haue deserued of him; a long tyme is past, since he would haue throwne me into hell, for the sinnes which I haue committed, and for many other also, into which he might iustly haue permitted me to fall.

Let this be therfore, the feeling which thou hast of thy selfe; let this be the place wherein thou mayst

mayst put thy selfe; since this is that, which, for thy part, thou dost deserue. And let thy care be, to serue our Lord, the best thou canst, without reflecting greatly vpon how much it is; and without conceauing that God is bound to thank thee for it; or that thou art able, as *Iob* (b) sayth, *To answere him one for a thousand, of what thou oughtst him.* And when thou hearest men speake of the much, that good workes deserue; let not thy hart grow vaine vpon it; but say, *It is thy mercy O Lord thanks be giuen to thee; who hast imparted such dignity, to our vnworthy seruices.* And by such meanes as this, be thou euer sure to remayne, in thy true place, of being a negligent, & vnworthy slave.

(b) *Iob. 9.*

CHAP. CXIII.

That a man being humbled and abased by the contents of the last Chapter, may enioy that greatnes which our Lord vouchsafeth to impart, to the workes of such as are iust, with confidence, and gratitude.

THY soule being thus secured, from the aforesayd daungers, by this consideration, which our Lord doth teach vs, thou mayst securely enioy the greatnes, and dignity, which he giueth to such, as are his, and thou art to blesse him, in regard that, euen to such as naturally are but slaves, he infuseth his grace, whereby they are made the adopted sonnes of God; and if sonnes, they

(a) Rom. *are heyres togeather with Christ*, as *S. Paul* (a) layth. Now because it is reason, that such as are receaued for the sonnes of God, should liue, and worke, according to the condition of the Father; our Lord giues them the Holy Ghost, and many guiftes, and vertues, whereby they may serue him, and performe his law, and giue him gust. And they, who for any seruices which they could do, how great soeuer they were (being considered in themselves) did not passe aboue the roofof their owne houses, haue now drunke deeply of the water of grace. And (b) this is so powerfull, that it maketh a fountaine, even in the bowells of them, which sproutes vp, as high as eternall life; by the valew whereof, their good workes (how little soeuer they be) do also rise vp, & reach to eternall life; because they deserue it, for the reasons which are already touched. And now, reflect vpon the difference, that runs between thee, being considered in thy selfe, and thee, when thou art considered in God, and in his grace. Of thy selfe, thou art but a huge bill of debt; and how much soeuer thou doest, thou art not only vnable to deserue eternall life; but not so much as to pay what thou owest; whereas, in God, & in his grace, the selfe same seruice which thou art bound to do, is receaued into accompt for *merit of eternall life*. And our Lord, without being obliged, so much as to thanke thee, and much lesse to pay thee, for that which thou doest for him; doth yet ordayne thinges in such sort,

(b) How
grace doth
dignify
our works
& by what
meanes
this
growes.

sort, as that, the good workes of his seruantes, may be rewarded by their possessing him in heauen. And though God owe nothing to any man, for that which man is able to do for him; yet he oweth it (c) to himselfe, whose ordination is, in all iustice, and reason, yea and that, most entirely to be accomplished.

Giue therefore glory vnto God, for these fauours; and know, that if he had not bin a Father of mercy to *S. Paul*, in giuing him a life, which was full of merits; *S. Paul* would not haue presumed to say, when he was neere his death, *That the iust iudge, was to giue him a crowne of iustice.* God (d) crowned him by *iustice*; but first he gaue him the *merites of grace*; and so doth all redound to the glory of God; eyther vnder the title of a iust Rewarder, of that which we haue done well; or as a mercifull, and primitiue Imparter, of the good which we haue done; and no man can deny this, but he that will depriue God of his honour. Put thy selfe therefore into thyne owne true place; and esteeme thy selfe worthy of hell, and of all miseries, and vnworthy of the least good. And (e) yet be not dismaied by this consideration of thyne owne basenes; but discharging all kind of pusillanimity, hope thou in the mercy of God; that since he hath placed thee, in his way, he will strengthen thee so farre, as to proceed therein; till thou mayst gather the fruit of *eternall life*, from those *good workes*, which heere by his *grace* thou didst performe.

(c) How diuinely did *S. Augustin* expresse this by saying that *Deus is debitor bonitati*

sue; The debtour to his owne goodnes.

(d) God sheweth his mercy in first giuing his grace, and then his iustice, in rewarding it, according to his promise; and it all redoundeth to his glory.

(e) See heere the excellent immaculate doctrine of the holy Catholik Church.

C H A P. XCIIII.

That from the loue which we beare our selues, We must draw a reason of louing our neighbours.

(a) The
only good
payre of
spectacles
through
which we
are to
looke v-
pon our
Neigh-
bours.

SINCE already thou hast vnderstood, with what eyes thou art to *looke*, both vpon thy self, and vpon Christ our Lord; it remaines for the fulfilling of the prophets wordes, which bid thee *See*, that thou know with what eyes thou art to *looke* vpon thy neighbours; that so, on all sides, thou maiest haue light; and that no darknes may find thee out. And for this purpose, thou art to note that he *beholdeth* his neighbour well, who *beholdeth* him with eyes, which (*) first did passe both through him selfe, and through Christ our Lord. My meaning is this. When a man findeth trouble, and paine, for as much as concernes his body; or else affliction, ignorance, and frailty, for as much as concernes his soule; it is playne, that he feeleth incommodity, and his sicknes troubleth him; and he desireth nothing lesse, then to be despised, or cast of for his infirmities, but to be endured, pittied, and relieved. Now by that which passeth in him selfe, as well in suffering afflictions, as in desiring the redresse thereof; let him learne to know, what his neighbour feeleth, who is made of the same frayle nature; and let him *behold*, and support, and releue him, with the same compassion, wherewith he *beholdeth*, and *desireth*, that himselfe

himselfe may be releued in like case, and so shall that be accomplished, which the ^(b) Scripture ^(b) Ecclesi. sayth, *The things of thy neighbour, understand thou³¹ of thy selfe*; For otherwise, what thinge can be more abhominable, then for a man to haue pitty of his owne infirmities, and to shew rigour towards them of others; to desire that al men should endure him with a great deale of patience, his owne errors seeming small; whylest himselfe, will haue no patience with others, but make of euery moate of theirs, a beame.

A man who desireth, that all men would looke on him, and comfort him, whylest himselfe will be carelesse, and curst to others, deserueth not to be called a *man*; since he *beholdes* not men, with the eyes of a *man*, which, it becomes, to be full of pitty. The *holy Scripture* ^(c) sayth, *To haue a weight, and a weight; a measure, and a mea-^(c) Prou. 10.* sure, is an abomination before God. Giuing vs so to vnderstand, that he who hath ^(d) a great *measure*, ^(d) Note, wherewith to *receaue*, and another little one, wherewith to *giue*, is disagreeable to the eyes of his diuine Maiesty. And his punishment shall be, that since he would not *measure* to his neighbour, with that mercy wherewith he would be *measured* to; God will *measure* to him, with that cruell, and strait measure, wherewith he *measured* to his neighbour. For it is written, *That* ^(e) *with the same measure, wherewith you measure, it shalbe^(e) Matt. 7.* *measured to you agayne; and iudgement without mercy, shalbe shewed to him, who sheweth not mercy.* And there-

(f) An excellent
advice.

(g) Matt.
3.

(f) therefore thou, O Virgin, in whatsoever condition thou seest thy neighbour, consider what thou wouldst feele in thy selfe; and what thou desirest that others should feele concerning thee, if to thee that thing should happen; and with the same *eyes*, which passe through thy selfe, haue thou compassion of him; and giue him remedy in what thou mayst; and so God will *measure* vnto thee, with the same *measure* of piety, wherewith thou *measurēst* to him. According to his owne wordes, *Blessed (g) are the mercifull, for they shall obtaine mercy.* And thus shalt thou draw, the *knowledge of thy neighbour*, out of the *knowledge of thy selfe*, and thou wilt be compassionate towards all men.

CHAP. XCV.

That from the knowledge of the loue, which Christ beareth to vs, we are to draw a reason, for louing our neighbours.

(a) By the consideration of the loue of Christ our Lord to our Neighbours, we shall be drawn to loue them tenderly.

CONSIDER (a) now, how thou art to draw this *loue of thy neighbours*, out of the *knowledge of Christ*. Consider with how great mercy, the sonne of God made himselfe man, for the loue of men; and with how great care, he did (throughout his whole life) procure their good; and with how excessiue, both loue, and griefe, he offered his life for them, vpon the *Crosse*. And as, by reflecting vpon thy selfe, thou didst behold thy
neighbour

neighbour, with humane and gentle eyes; so considering Christ, thou wilt behould him ^(b) with Christian eyes; that is, with such eyes, as wherewith he was pleased to behould thee. For if Christ remaine in thee, thou wilt haue the same sense or feeling of thinges, which he had; and thou wilt see with how great reason, thou art obliged to tolerate thy Neighbours fraylty, whom he loued, and esteemed, as the *head* doth, his *body*; as the *spouse*, his *fellow-spouse*; as a *brother*, his *brethren*; and as an indulgent *Father*, his *children*. Beseech thou our Lord, that he will open thyne eyes, wherewith thou mayst see, that inflamed fire of loue, which burnt in his hart, when he went vp to the Crosse, for the good of all men; little, and great; good, and bad; past, present, and to come; yea euen for them, who then, were in the act of crucifying him. And consider again, that this loue of his, is not growne cold; but that, if the first death were not sufficient for our remedy, with the same loue, would he dye againe, wherewith then, he dyed. And as he offered himselfe corporally once to his Father; so doth he often make this oblation, by actes of will, and with the selfe same loue.

(b) An excellent consideration, sweet, and solid.

Come ^(c) now, and tell me, who is he, that can find in his hart to be cruell to them, to whom Christ was so full of pittie. How shall he find a way to desire euill, to one whose good, and saluation is so desired, by God. It cannot be spoken, nor written, what a profound, and tender

(c) He loveth not Christ, who loveth not his neighbour, whom Christ did so deere-ly

love,

loue, is engendred in the hart of a Christian; who considereth not his *neighbours*, according to externall respects (such as are riches, or kinred, or the like) but as parts of the very bowels of Christ Iesus; and as a thing knit to Christ, by all the bandes, both of kinred, and friendship. How then can it seeme much to thee, that a man, who is a louer of Christ, shold loue his *neighbours*, considering, that they are his very *mysticall body*; and that the same Lord hath sayd, by his owne mouth, That the good, or bad, which he shall do to his *Neighbour*, our Lord receaueth it, as done to himselfe. And from the deep consideration of these words, the (d) good Christian growes to conuerse amongst his *neighbours*, with a certaine profound reuerence; and with a deep and tender loue; and with a smooth kind of meeknes; by hauing patience with them; and by a watchfull care, not to offend, or hurt them; but rather to profit, and please them. For it seemeth to him, that he is conuersing with Christ himselfe; since he beholdeth him in them, to whome, in his very hart, he doth esteeme himselfe more a *slave*, then if they had bought him, by some mighty summe of money. For, considering that deere price which Christ Iesus payd for man (when he purchased him vpon the Crosse, with his precious blood) what can such an one be able to do, but to offer himselfe all, to the seruice of Christ; desiring, that some occasion were presented, wherein he might expresse the gratitude, and loue, he beareth

(d) A man
 that con-
 sidereth
 christ our
 Lord in
 his neigh-
 bour, will
 not only
 loue that
 Neigh-
 bour, but
 reuere
 him.

beareth to him. And when he heareth this from the mouth of God, *If thou loue me, feed me sheep;* and againe, *He that receaueth one of these little ones, receaueth me;* and, *He that sheweth workes of mercy to one of them, doth shew them to me;* he, I say, doth esteeme it; for ^(e) an incomparable fa- ^(e) An in-
uour, that he hath so close at hand, so fit a means compara-
to shew, and exercise, the loue which he beareth ble fauour
to Christ Iesus; the ^(f) labour seeming small of God.
which he endureth for his *Neighbour*; and the ^(f) He al-
yeares seeming short; through the strength ludeth to
of that loue, which he carryeth to Christ, for Iacob ser-
himselfe; and to others, for the loue of him, and uing for
in him. And euer doth he carry at his hart, that Rachel.
to which our enamoured Lord, did so straitly
enioyne vs, when he sayd, *My* ^(g) *commandement* ^(g) Ioan,
is this, that you loue one another, as I haue loved you."

CHAP. XCVI.

*Of another consideration which teacheth vs, in ex-
cellent manner, how we are to carry our selues with
our Neighbours.*

AD D thou to this, another consideration,
of how thou art to behold thy *Neighbours*;
and it is, That although, on the one side, it be a
most certaine truth, that our Lord doth not seek,
or expect, any returne of retribution for the be-
nefites that he bestowes; yet, in other respectes,
we find it true, that he giueth nothing at all, for

which he expecteth it not. Yet this, is not in regard of himselfe, who is so rich, and who cannot increase in being so; and what he giueth, he giueth men, for pure loue; but the returne that he desires, is in respect of our *Neighbours*, who haue necessity to be esteemed, beloued, and succoured. Iust as if a man, had lent much money to another, and done great matters for him; and then should say; *For all that, which I haue done for thee, I haue no need that thou shouldest make me any payment; but all the title that I make against thee, I transerre, and passe ouer, to the person of such an one, who is in necessity; or who is my kinsman, or my seruant. Pay that to him, which thou owest to me, & I shall hold my selfe, for well satisfied.*

In this (*) manner, let a Christian enter into accoumpt with God; and let him consider what he hath receaued of him, as wel, by the afflictions, and death, which the sonne of God endured for him, as by the other particuler mercyes, which, since his creatiō, were powred vpon him. Not punishing him for his sinnes, nor drining him away for his infirmityes; but expecting him to come to pennance; & pardoning him as oft as he desired it; giuing him benefits in requitall of the sinnes, that he cōmitted; with other innumerable blessings, which exceed, all possibility of being reckoned. And let him thinke, that this way of amorous trafficke of God towards him, is to be a kind of (b) patterne, & rule, for the conuersation which a man ought to hold with his neighbour.

And

(a) A consideration of great force towards charitable conuersation with our neighbours.

(b) A good rule whereby we may grow to esteem & loue our Neighbours.

And that the intentiō, wherwith God imparted to him so many fauours, was to giue him to vnderstand, that howsoever his neighbour might not perhaps deserue, to be tolerated, or beloued, or relieved for his owne respect, yet God is pleased, that the benefit, which the other deserueth not for himselfe, should be imparted to that other, for the obligation, whereby he is bound to God; and that he should esteeme himselfe to be indebted, and euen a very slaue to others, whilst he *looketh* vpon God. For God *looking* vpon men, did not fynd that he ought any thing to any body; and he will haue that person who is in necessity, to demanda succour vnder this title, *Do thou this for me, since God hath done the same for thee*. And (c) let such a person, be sure to take heed, how he be vnkind, or cruell towards one that hath need of help; least God be so towards him; depriving him of the benefits, which already he had imparted, and punishing him as vngratefull for the pardon of his former sinnes; as he proceeded with that wicked seruant, who hauing receiued at the handes of his Lord, a release for the debt of ten thousand talentes; was of a cruell hart towards his neighbour, casting him into prison, because he ought him a trifle; being neyther content, to let him keep his liberty, or yet to giue him day. And that Lord, of whome it is not read, that he was so much as angry with his seruant, for imbezeling so great a summe, as that of ten thousand ta-

(c) Apoint which it much cōcerneth men to consider :

(d) How displeased it is to God, that we be hard-hearted, one to another.

(e) The practise of this doctrine is of great force, towards the inflaming vs to the loue of our neighbours.

lents is, but did shew such mercy towards him, (as that desiring time he gaue him time, and liberty, yea and he pardoned him his debt) is now in so great indignation, at the cruelty which he vsed towards his *neighbour*, that seuerely he rebuked him, saying thus, *Thou wicked seruant, I pardoned thee all that which thou owedst me, because thou didst desyre it at my handes; had it not therefore bin reason, that thou shouldst haue shewed mercy to thy neighbour, as I shewed it to thee?* And in this wrath of his, he *deliuered him ouer to the tormentours, till he should pay euen that whole debt, which already he had released to him.* Not that God doth punish the finnes, which he hath once forgiven; but he punisheth the ingratitude of the man who is forgiven; which ingratitude, is so much the greater, as his finnes forgiven, were greater, and more enormous. And although it may well be thought, that the seruant of whome I haue spoken, did cry out for pardon vnto his Lord; yet is it likely, that he would answere, as it is written, *The man, who shutteth his eares against the cry of the poore, shall cry out, himselfe, and not be heard.* Resolue therefore thou, *O Virgin*, that (*beholding thy selfe, and beholding in Christ, both what he is, and the benefittes which thou hast receiued at his handes*) it is reason, that in thy hart there be engendred, an estimation of loue towardes thy neighbour, so very great, as that nothing may be able to remooue it. And when the inclination, of flesh & blond, shall say to thee, *What (*) do I owe that person,*

person, that I should afford him this benefit? or how
can I love him, who hath done me such a mischief?

Make thou this answere, That perhaps thou
wouldest giue eare to the motion, if the cause of
thy loue were no other, then thy neighbour, as he
is considered in himselfe; but since it is *Christ*, who
receiueth any benefit, or pardon, which is giuen
vnto a mans neighbour, as if it were giuen to him-
selfe; what reason, I pray you, is there, why my
neighbours being this, or doing that, should haue
power to hinder my affection, & the fruites there-
of, which are good workes; since therein, I pretend
not, to haue any thing to do with him, but with
Christ. And by this meanes, will thy hart burne in
charity; in such sort as that the many waters, of the
euill turnes that shalbe done thee, may not be able
to quench it; but it will prooue victorious, and as-
cend vpward, as a flame doth, which liues in-
deed; & thou wilt conuerse with thy neighbours,
without stumbling vpon them; and without loo-
sing thy vertue, by desiring their preiudice. And
so *Dauid* saith, *Great peace haue they, O Lord, who*
loue thy law, and (f) *they stumble at nothing*. Which
law, is that of *charity*; whereby indeed the whole
law is completely performed, as *S. Paul* (g) saith;
He that loues his neighbour, hath fulfilled the law.

And this estimation of our neighbour, whereby
we honour him, as an adopted sonne of God; and
as a brother of our Lord *Iesus Christ*; and this loue
which we are to carry to thinges, which do so
truly belong to *Christ*, is that which *S. Paul* re-
commen-

(f) The
true ser-
uants of
God turn
all to
good.

(g) *Rom.*

Galat. 3.

(h) Philip.
2.

commendeth to the (h) *Philippians*, and in them to vs; saying, *Conceave your selues humbly, to be inferiours to one another; & make no reckoning of your owne interest, or ease; but consider what it is fit to do, for your neighbours; and do this, after the example of Christ Iesus; who hauing the substance of God, did, for our benefit, humble himselfe so farre, as to take vpon him the forme of a seruāt. And these two things, namely. humility, and loue of our neighbours, our Lord himselfe did teach, and recommend to vs,*

(i) Iohn.
13.

in that admirable action, which he was pleased to performe so neare his death; by (l) washing the feete of his disciples. For (k) therein, *humility* was expressed to vs, by the basenes of that office; and *charity* by the help it gaue to others. His will is, that we should learne these two thinges of him; we, who are little seruants, and disciples of his; when he, who was the Lord and maister, would needs shew vs the way.

(k) Humi-
lity and
Charity
are the
bottome,
& the top
of all
Christian
buildings.

(l) These
are true
scales
which wil
neuer de-
ceauc vs.

Being therefore encouraged by this example, & by the rest which hath bin said; do thou weigh thy *neighbours* with the (l) scales of their being the adopted sonnes of God; and consider, that *Christ Iesus*, gaue himselfe for them vpon the *Crosse*, and do thou prize, and honour them, whome God hath honoured so much, and loue them who are ioyned to him, as a most beloued *spouse*, might be; and as the partes of the *body*, are vnto the *head*. And so thou shalt carry a strong, and firme loue towards them; for whatsoeuer springeth not from this fountaine, is but weake, and wil be quickly

vveary,

weary, & dry; & it falleth instantly to the ground, vpon the least occasion of encounter that offers it selfe; as a house would do, whose foundation had beene layd vpon sand.

C H A P. XCVII.

He beginneth to treat of that word of the verse which sayth, Forget thy people. And of the two sorts of men which there are; good, and bad; and of the names which are giuen to euill men, and of their severall significations.

HERE followeth now, this other word, which sayth, *Forget thy people, and the house of thy Father*. For the declaration whereof, it is to be noted, That all mankind, is deuided into one of these two different parties, or Cittyes; one of the good, and the other of the bad. Which Cittyes are not diuersified, by any difference of place; for the inhabitants of them both, do liue in the same towne, yea and euen in the same house; but they are distinguished, by the diuersity of affections. For as S. Augustine sayth, Two (a) Loues, did build vp two Cittyes. The loue of a mans selfe, which maketh a man despise God, doth erect the earthly Cittie. The loue of God, which maketh a man despise himselfe, doth build vp that Cittie which is celestiall. The first is raysed vp in it selfe; the second, not in it selfe, but in God. The first, will needs be honoured by men; the second, holdes it for honour inough, to

(a) A consideration most worthy of the great S. Augustine.

have a conscience, which is cleare in the sight of God. The first, doth lift up the head, in the glory of it selfe; the second, sayth to God, Thou art my glory, and he that doth exalt my head. The first, is desirous of command, and dominion in the second one serueth another, for charity; the superiours do benefit the inferiours; and the inferiours, obey their superiours. The first, doth attribute the strength to his owne forces, & doth glory in them; The second sayth, Let me loue thee, O Lord my strength. In the first, they who hold themselves for wise, do seek for no other good thinges, then such as are created; or if they knew the Creator, they did not honour him as such; but became giddy-headed in their own vayne thoughts; and saying that they were wise, turned fooles; but in the second, there is no wisdom, but the true seruice of God; which expecteth no other reward, but to honour the same God in company of the Saints, and Angells, that so God may be, all in all. Of the first, all the sinners of the world, are inhabitants. Of the second, all the iust.

And because all they, who descend of Adam (excepting only the Sonne of God, and his Blessed Mother) became sinners, euen by their very being begotten; we must all therefore go, for naturall inhabitants of this Citty of ours, out

(b) Of the names & properties of the citty of ignorance and sinne.

of which Christ draweth vs by grace, that so we may be the inhabitants of his. This (b) wicked Citty, which is no vniting of streets, or houses, or market places, but of men that loue themselves, and presume vpon themselves, is called by

by feuerall names, which signify the wickednes thereof. It is called (c) *Aegypt*, which signifyeth (c) Sinne leades, or keeps vs, in darke- *darcknes*, or *misery*; becaule they, who dwell in this *Citty*, either haue not the light of the know-

ledge of God, through the want of fayth; or if they haue it (as those *Christians* haue, who liue wickedly,) yet is it dead, through want of charity, which is the life thereof. For this, doth S. (d) i. Ioan. 4.

Iohn (d) say, *That he, that loues not God, knowes not God, because God is loue*. He meaneth, That (e) The knowledg of God, will not saue vs, vnles it be accompa- such an one, hath not that kind of enamoured (e) knowledge, which is necessary for saluation. And so (one sort of them, liuing in the darknes of infidelity; and the other, in the obscurity of other sinnes) they haue no ioy at all, but all is anguish, and affliction. For, as *Tobias* (f) sayth, (f) Tob. 3.

What ioy can I haue, who cannot see the light of heauen. It is also called (g) *Babylon*, which signify- (g) Sinne leades vs into con- eth *confusion*. This name was imposed on it, whe- (h) Gen. 11.

that proud people, had a mind to erect a Tower, which might reach, as it were to heauen; so to defend it self from the wrath of God, if he should descend to drowne it a second tyme; and that also by the setting vp of such a building, their name might be celebrated, throughtout the world. But our Lord did hinder their folly, by giuing them different (h) languages, that so they might not vnderstand one another. Whereupon they fell into brawles; euery one conceauing, that the other mocked him; one man saying one thing; and another answering him another; and so the

end of their *pride*, was *confusion*, *unquietnes*, and *division*.

Most (1) properly doth this name, agree to
 (i) Why the *Citty* of wicked persons; For they would
 the name of confu- fayne sinne, and not be punished; and they wil
 sion, a- not auoyd the iudgments of God, by forbearing
 greeth to to offend him; but if they could sinne, & decline
 sinners. the punishment, either by force, or sleight, they
 would attempt it. Proud people they are; and
 al their end, is but that their name may be renow-
 ned in the world; and if they can, they set vp the
 towers of vaine workes; and if they cannot do
 it in *deed*; at least they do it in *desire*. God dest-
 royeth such men as these, euen when they are
 tasting the sweetest bit. As it is written, *God* (k)
 (k) *Iac. 4. resisteth such as are proud.* And because they would
 not liue, in the vnity of one *language*, perfor-
 ming obedience to God; they are punished so far,
 as that they shall neither vnderstand themselues;
 nor vnderstand God; nor vnderstand one ano-
 ther; nor any one of the creatures; for as much
 as when the wisdom of God is wanting, they
 vnderstand nothing, for their good, as they
 ought.

How (1) many thinges do worke in the hart
 of wicked men, which put them past their owne
 skill; and they know not how to helpe them-
 selues. Sometimes they desire one thinge, some-
 times another; yea sometimes they desire a thinge,
 that is the contrary of the former. Now, they do,
 and then they vndoe; they weepe, and they re-
 ioyce,

(1) A liue-
 ly descrip-
 tion of the
 wayne &
 variable
 hart of sin-
 full man.

ioyce, and all to no purpose. Now, they are ready to despaire, and soone after, they are vainely puffed vp. They seeke a thing with much labour; and when they haue obteyned it, they are sorry, that they did, so much as seeke it. They find not that, which they imagined; yea they desire one thinge, and they do another; being gouerned, not by reason, but passion. And from hence it growes, that man being a reasonable creature, whose principall part is his soule, whose office is to liue vnder reason, (whereas these men wil liue according to appetite) it is plaine, that they turne the wrong side outward; since they lead a kind of life of *beasts*; which is a life of bodies; and not a life, that is reasonable, which is proper to *men*. And vpon this it riseth, that *as God is a spirit*, and must be serued, not by a *beastiall* maner of life, but by a *spirituall*; such persons as these, do not serue him, as hath bin said; for their *life* is contrary, to his *law*. And since the *vnion* of Christians, groweth from the vnion of themselves within themselves, & from the vnion of themselves with God; these Cittizens, being deuied from (m) God, (m) Now cannot haue any good, or stable peace with one true do another; but rather, certaine paltry quarrelles, we find do spring from their discourses, from their works, this by experience, and conuersations; euery one liuing according to his owne fancy, without caring to content any other body. And on the other side, they haue a quicke sense of any affront, or iniury, which is done to themselves, without regarding that of others.

(n) *Selfe
love is the
bane of
Charity.*

These (a) are the men, who neither vse them-
selues, nor other thinges, to that end, for which
they were created; but they vse both themselves,
and all other thinges, to their owne aduantage;
making themselves the last end of all thinges.
And therefore with reason they are called, by the
name of *Babylon*, since all goes contrary to the
creatour.

They are also called sometimes, *Chaldeans*;
sometimes of *Sodome*; and sometimes of *Hedom*;
with a thousand other names, which decipher the
wickednes of this *people*; which names are yet all
vnable, to declare the malice thereof. This is that
people, which is called *world* (not because God
created it so) for the *world* is good, as being crea-
ted by him, who is *supremely good*; but because
these men, (who are such as I haue, heere descri-
bed) haue no other feeling, nor no other *loue*,
but of the *visible world*; which, by (o) *S. Iohn*, is
called the *pride of life*; *the desyre of the flesh*; and *the
concupiscence of the eyes*. He that *looueth these
thinges*, shall perish, as saith the same *S. Iohn*; but
he that will do the will of God, shall remaine for euer.
And *S. Paul* (p) saith, *He that hath not the spirit of
Christ, is not of Christ*; and consequently, he is so be
of the *world*; and *S. Iames* (q) saith, *That the amity
of the world, is enmity with God.*

(o) *1. Iohn.
2.*

(p) *Rom.
8.*

(q) *1st. 4.*

C H A P. XCVIII.

That it doth much import vs, to fly from this Citty of the wicked, which is the world; and how ill it treateth the citizens therof; and of the sad end which they all, shall haue.

TH O V hast already heard sufficient reason, to abhorre this *people*; and to vnderstand how much God desireth, that thou shouldst depart from thence, to saue thy selfe. For this is that true spirituall *Egypt*, out of which God commaunded *Israel* to depart with speed; and to go on, though it were, with a great deale of paines, towards the *Land of promise*. And this is that *people*, out of which, God commaunded *Abraham* ^(a) to depart; ^(a) *Gen.* *Go out of thine owne countrey, and from thy kinred, and from thy Fathers house, and come into the land that I will shew thee.* Which he accomplished with a simple and sincere obedience; without knowing whither he was going, as *S. Paul* ^(b) affirmeth. ^(b) *Hebr.* Out of this very *people*, and Citty, God commaunded *Lot* to go; that so the punishments which he was resolved to inflict vpon that place, might not lay hold vpon him; and he commaunded him to saue himselfe in the *mountayne*, by which the height of Christian Faith, & of good life may be vnderstood. Finally, ^(c) this is the *people*, whereof God saith, to such as he will haue to be his owne, *Do* ^(d) *not keepe company with infidells.* ^(c) *How the people of God is to carry it selfe, and why.* ^(d) *1. Cor.*

fidells. For what conuersation, can goodnesse, and wickednes, or light, and darknes, haue together; and what society can there be, betweene Christ, and Belial; betweene a faithfull man, and an infidell; or what composition, or agreement, can there be, betweene the Temple of God, and that of Idolls. For you are the Temple, of the living God, as God saith. And I will dwell amongst them, and I will conuerse amongst them; and I will be their God, and they shall be my people; and therefore I haue come out of the midst of them. And, Depart, sayth our Lord, and touch not any thing that is vncleane; and I will receiue you, and I will be your Father, and you shall be my Children, saith our Lord omnipotent.

(e) The
extreame
danger, of
ill company.

(f) Hear-
ken well;
for heere
it is the
Angell of
God that
speakes.

(g) Apoc.
18.

Hauiing heard these promises, thou art to procure, with courage, to make thy selfe a meere stranger, to this people, both for the good which is promised, and for the euill, which thereby thou shalt auoyd. It (e) is no safe thing for thee, to remaine vnder a house, which infallibly will fall, and ouerwhelme, as many as are in it. And we would not giue him meane thanks, who should aduertise vs of such a danger, which we might decline. Well (f) then, know thou for certayne (and I aduertise thee of it, on the part of God) that the day will come, wherein that vision shall be spiritually accomplished, which S. Iohn (g) saw, concerning this wicked people, when he said; I saw another Angell, that descended from heauen, who had great power, and he made the whole earth become all light, by his bright splendour; and he uttered a voyce,

voice, with great strength; and sayd; *Babylon the great is fallen; it is fallen; and it is made the habitation of Dinells; and of euery impure spirit, and of euery horrible, and vncleane bird.* And afterward he sayd, *That an Angell tooke vp a huge stone, like such an one as they vse in milles, and threw it into the sea, and sayd; With this force shall the great Citty of Babylon, be plunged into the sea; and it shalbe heard of no more.* And to the end that such as haue a desyre to saue themselves, may not grow carelesse, by conceauing perhaps, that the scourge of God will not lay hold vpon them, whilest they are in company with the wicked; the same *S. Iohn* affirmeth, that he heard another voyce, which sayd thus, from heauen; *Get thee out from Babylon, O my people, and be not partaker of her sinnes; and do not receaue of her markes; for her sinnes, haue reached vp to beauen, and our Lord hath remembered her impieties.*

And (h) although it be a thing very profitable, to a good man; euen corporally to fly the company of the wicked; and for such an one, as is but a beginner in goodnesse, it is euen necessary (vnlesse he meane to vndoe himselfe); yet that going out of the middest of *Babylon*, which heere is commanded by God, is to be vnderstood (as *S. Augustine* saith) for a going out with the hart, from amongst the wicked, louing that which they abhorre; and abhorring that which they loue. For if wee looke but vpon that which is externall, *Hierusalem*, and *Babylon*, may be not only in the same Citty (for as much as concer-

(h) In what manner the society of the wicked is to be fled.

neth corporall presence) but euen in the same house. But if we respect their harts, they wil be found to be far a sunder; and *Hierusalem* which is the *Citty* of *God*, wil be found to be in the one; & *Babylon*, the *Citty* of the *wicked*, in the other.

Forget therefore thy people; and get thee vp to the *people* of *Christ*; being well assured, that thou shalt neuer be able to begin the leading of a new life, vnlesse with grieve thou first forsake thy old. Remember how *S. Paul* ⁽¹⁾ saith, *That our Lord Iesus, for the sanctification of his people*, by his blood, suffered death without the *gates of Hierusalem*. And since that is so, let vs goe towards him, out of our tentes, and let vs imitate his dishonour.

This saith *S. Paul*; giuing vs this lesson thereby, That *Christ* did therefore suffer without the

(k) The *Citty*, to giue vs to vnderstand, that if we meane
very root to follow him, we must also go out of the *Citty*,
of all sin. whereof we haue spoken, which is the congrega-

(l) *Marc.* tion, of such persons, as (k) loue themselues,
3. after an inordinate manner. *Christ* our Sauiour

(m) *Matt.* could easily haue cured the blind man in (1)
7. *Bethsaida*; but he chose to draw him out, and so to

(n) If we pretend to giue him his eyesight; and thereby to make vs al-
pretend to so know, that when we shalbe retyred, from that
serue christ our common life, which is lead by the multitude, we

Lord, we are to be cured by *Christ*, in following that (n)
must forsake and strait way, wherein, truth it selfe hath told vs,
forswear the seruice that few do walke.

of the wicked world. Let (n) no man deceiue thee. *Christ* will
none of them, who will both performe his will,
and

and the will of the world. And by his owne blessed mouth, he hath assured vs, *That* ^(o) *no man, can serue two masters.* And since he sayd, *That he was not of* ^(o) *the world;* & *that his disciples, were not of the world;* and *that his kingdome was not of the world;* it is not reason, that thou be of it; if it were but for feare of not comming to such an end, as ouertooke ^(p) *2. Reg.* the disobedient ^(p) *Abolom.* Who being hanged by his hayre, vpon an oak, was transpierced with three lances, by the hand of *Ioab*, and so, as he was hanging, he dyed. For thus shall it happen to the man, who is disobedient to our Lord of heauen. Which Lord, he doth euen persecute by his wicked life; and whose affections & thoughts, like so many haire of the head, do hold him hanging, vpon this world. For all his ambition is, how he may be made great vpon earth; and that he may haue faire dayes, in this transitory life of his. But what can he get by this, since the tree, whereon he hanges, is an ^(q) *oake*, which yealdes no fruit, but for swine. And so this world, giues no contentment, or fruit at all, but to bestiall men, whome the Diuell doth passe through, with three lances: *pride of life; the desires of the flesh; and concupiscence of the eyes*, the ^(r) *Diuell*, I say, who is called *the prince of this world*; because he ruleth, and commandeth wicked men; whilest yet he treateth his followers, in such a fashion; as that he fills them not, with so much as the food of swine; but like as to another ^(s) *Adonibesech*, he cutteth off the endes of their feet, and of their hands; ^(s) *Iud. 20*

^(q) Remember the story of the prodigal son.
^(r) How miserably sinners are treated by the diuell, not only in this life, but even in this.

to disable them, from doing any thing that is good; and then he casteth them vnder the table, that they may feed; yet still, not vpon full dishes, but vpon the crumms that he knoweth not how to bestow elsewhere. He keepeth them hungry for the present; and he will carry them afterward with himselfe, to a place where there will be eternall hunger; in company of other torments, for that is all that he can giue. Such is the entertainment that he makes; which were sufficient (if men would but looke vpon it) to make them fly from the Diuell, and the World; and to draw neere to God; as the *prodigall sonne* did; who finding himselfe put to so base an imployment, as to keep *swine*; and that he could not haue inough euen, of the very food which they fed vpon; he grew at last, to get his wits againe; and to obserue the difference which there was, between being in the house of his Father, and in that other house of the World; and he left the ill condition wherein he was, turning home, and demāding mercy of his Father, which he quickly found.

(*) How
we must
carry our
selues to-
wardes
God, if we
desire to
take com-
fort in his
seruice.

Do (:) thou also, in like manner; and if thou haue a mind, that our Lord should receaue thee, *For sake thy people*. And if thou wilt haue him remember thee, forget thou it; & if thou wilt haue him loue thee, do not inordinatly loue thy selfe; and if thou wilt haue him take care of thee, do not thou confide, in the care of thy selfe; and if thou wilt be acceptable to his eyes, take no pleasure

sure in thine owne; and if thou resolve to please
 him, do not feare to displease the whole world,
 for him; and if thou desire to find him, make no
 difficulty to give away thy *Father*, thy *Mother*,
 thy *Brothers*, thy *house*, and thy very *life* for him.
 Not, for that thou art to abhorre these things;
 but because it is fit for thee, to looke with *truth*,
 and with entire loue vpon Christ; and (u) not to
 faile of one haire's breadth, in pleasing of him,
 though it be with the displeasing of that creature,
 of the whole world, which is most beloued by
 thee, yea and of thy very selfe. S. Paul (x) requi-
 reth, *That (y) they who haue viues, should haue*
them, as if they had them not; That they who
purchase, should be as if they possessed not; That
they who sell, should be, as if they had not sold;
They that weepe, as if they wept not; and, They that
reioyce, as if they reioyced not. And the cause that
 he addeth, is this, *Because the figure of the world*
passeth quickly. So then, do I say to thee, *O Virgin*,
 that thou art to put the *world*, and thy selfe, away.
 The (z) first, because it passeth quickly; and the
 second, because it is none of thine. And so, haue
 thou thy *parents*, thy *brothers*, thy *kinred*, thy
house, and thy *people*, as if thou hadst them not.
 Not but that thou art to reuerence, obey, and loue
 them, since *grace* doth not destroy the order of
nature; (yea and euen in heauen it selfe, the child
 shall carry reuerence to his Father) but (a) to the
 end that it may not take vp, and employe thy
 hart, and direct it from the loue of God. Loue

(u) The
 iust obli-
 gation of
 a Christia-

(x) 1. Cor.
 3.

(y) We
 must do
 nothing,
 nor haue
 any thing

so much
 at the hart
 as to est-
 range vs

from con-
 uersing
 with al-
 mighty
 God.

(z) Note

(a) How
 this dif-
 course is
 to be vn-
 derstood.

them in Christ, and not in themselves. For Christ did not giue them, as meaning that they should be impediments, to keep thee from that which thou shouldest euer be doing, which is, to serue him. S. *Hierome* relateth, of a certayne *Virgin*, who was so mortified in the point of affection towards her kinred, that she cared not much to see a sister, which she had, though she also were a *Virgin*; but contented her selfe to loue her in God.

(b) A so-
ueraigne
truth; and
most fit
to be so,

Belieue me; (b) that as thou canst not write in parchment, if it be not well, and cleane taken off from the body of the beast that wore it; so is not that soule prepared, for our Lord to write particular fauours in it, till such time as the affections which rise from flesh and bloud, be very well mortified. We read, how that in times past, *They placed the Arke vpon a carre; to the end that two kine, being yoked in front, might lead it on, and the calues were shut up, in a certayne place. And although the kine, did low, in the way of sighing, for their calues; yet did they neuer leane the high way, nor turne back, nor digresse, as the Scripture saith, eyther to the right hand, or to the left; but, by the will of God, who so disposed therof, They carryed the Arke to the land of Israel, which was the place where God dwelt.*

(c) A figur
of the old
testament
excellently
apply-
ed.

They (c) who haue placed the *Crosse* of *Iesus Christ* our Lord, vpon their shoulders, (which is the *Arke* where he remaineth, and wherein he is truly to be found) must not giue ouer, nor so much as slacke their pace, for these naturall affections, of the loue of parentes, or children, or houses

houses, or such other things, as these. Nor are they to be giddy-headed, vpon the enioying of *prosperity*, nor to be afflicted for *aduersity*. For the former of these two, is to turne out of the way, on the right hand; and the other, on the *left*. But thou art to follow on in the straight way, with seruour; beseeching our Lord to guide both the one, and the other to his glory; and to be as dead to such things as these, as if they did nothing concerne thee; or, at least, not to suffer thy selfe to be overcome, eyther with ioy, or griefe, howsoeuer they may be felt a little. This was figured by those (d) *kine*, which though they vttered certaine shewes of tendernes, towards their *calues*, yet did they not, for all that, giue ouer to conduct the *Arke* of God. And if Fathers do see their Sonns serue God in some good (e) fashion, (which yet is not pleasing vnto them) they must consider, what is pleasing to God. And although they may sigh deeply, for the loue of their childre, yet let the loue of God, ouercom that *loue*. And let them offer them vp to God; wherein they shalbe like to (f) *Abraham*, who in obedience to God, was resolved to kill his only Sonne; not caring what his sensuality could say, to the contrary. And (g) the naturall griefe which is felt in such traunces as these, is to be endured with patience, which yet shall not be without reward. For as much as, our Lord hath ordeined vs to carry those affections, and for the loue of him it is, that we overcome them; & it is like the case of him, that suffereth Martyrdom.

(d) 2 Reg.

(e) As when they make themselves Religious men or women.

(f) Gen. 22.

(g) How good is God? only he wilbe serued as God.

Forgets

(b) Heb. 7.

Forget therefore thy people, O thou Virgin; and be thou like to another Melchisedech, of whome we reade not, that ^(k) he had any Father, or Mother, or any kinred; whereby, as S. Bernard saith, an example is giuen, to the seruants of God, that they must so truly forget their people, & their kinred; that, in their hartes, they may be a kinde of Melchisedech, in this world; without hauing any thinge in those hartes, which may captiue them, or so much as foreflow the pace, which they make in the way of God.

CHAP. XCIX.

Of the vanity of being nobly borne; and that such persons must not bragge thereof, as desire to be of the kindred of Christ.

(a) The extreme valew of temporall nobility, sheweth that men vnderstand not the true valew of that nobility which is spirituall.

Iwould not haue thee blinded, by that vanity, which blindeth many, whilest they presume vpon the extraction of their bloud. And therefore I will tell thee, what S. Hierome saith, to a certayne virgin: *I will not* (saith he) *haue thee behold those Virgins, who are Virgins of the world, & not of Christ. And who, not remembering their good purpose begunne, do take ioy in pleasure; and do please themselves in vanity; and glory in corporall thinges; and in the antiquity of their descent. Who if ^(a) they did, indeed, hold themselves for the Children of God, they would neuer, after they had bin borne diuinely of him, make any estimation of this temporall nobility.*

And

And if they felt, that God were become their Father, they would not value the nobility of other parents. Why dost thou glory in such nobility of descent? God, made one man, and one woman, in the beginning of the world; from whence the multitude of mankind, descendeth. This (b) Nobility of linage, is not given by nature, which is alike to all, but by the appetite of ambition. Nor ought there to be any difference (c) between them, who are begotten, according to this second spirituall birth; whereby as well the poore, as the rich, the slave, as the free man, may be accounted to be of noble linage; and without which, they are neuer made the sonnes of God. The descent of flesh and bloud, is wholly obscured, by the brightnes of this heavenly honour; and appeareth not to be any thing at all; now that they who, before, were unequal, in respect of worldly honour, are equally apparelled, with the Nobility of that other honour, which is spirituall, and diuine. No place is there left for this vaine kind of linage; & none of them can be thought, to be without Nobility, who are beautified, by the height of a heavenly birth. And if that former be esteemed, it is but in the mind of them, who value temporall things, more then eternall. Which temporall aduantage, although they haue, how vainely do they proceed, who esteeme themselves more for lesse things; then they esteeme others, whom they know to be equall to themselves, in greater things; and who esteeme others, as men creeping vpon the ground, and far inferiour vnto themselves, whome yet they belieue to be their equalls, in celestiall things. But whatsoener thou be of birth, O Virgin, (thou who

(b) In nature there is no difference of nobility.

(c) That in spirituall nobility, there is also no difference betweene one and another.

are of Christ, and not of the world) fly away from all glory of this present life, that thou mayst obtayne all that, which is promised in the life to come. All this is sayd by S. Hierome.

Heereby thou mayst see, how necessary it is, for thee, *To forget thy people, and the house of thy Father*; remembring well, that the priuiledge which thy parentes gaue thee, was *to be concealed in sinne*, and filled full of many miseries; and to be borne in the wrath of God, by the first sinne of *Adam*, which we inherit by our conception.

(d) The basenes of the body. A (^d) *body* they bestowed vpon vs, which was begotten in such a loathsome manner, that it would cost a man shame to speake of it, and makes him loath, to thinke of it. Into which, the soule being infused, after the creation thereof, doth grow to be spotted with *originall sinne*; which yet by the hand of God, was created without it. Our body is besides, full of a thousand necessities; and subiect to sicknesses, and death; and made fit to do pennance by suffering it. Such a

(e) Consider seriously of this. *body* it is, that (^e) if thou shouldst take of, but the first thynne skinne, that couers it, the most beautyfull creature, would be abhominable. A *body*, which if thou obserue to be exteriorly white, & yet consider the trash which is shut vp within; thou wilt say, it is some dunghill, ouer cast with snow. A *body* whereof I would to God, the worst condition were, to be full of paine, and shame; but this is the least matter, of all the rest. That (^f) which importeth, is, that it

(f) The enmity of a sinnefull body to a soule.

is the greatest enemy which we haue, and the greatest traytour it is, which was euer scene; who goeth vp and downe in pursuite, how to plunge that (s) thing into death, and death eternall, (g) The which giues it bread to eate, and whatsoeuer else soule, is necessary for a *body*. And which, for the enioying of a little pleasure, doth set, at nothing the giuing of any offence to God, and the casting of the soule into hel fire. A *body*; which is as sloathfull as an asse; and as malicious as a mule. And if thou belieue not me, let it but goe a while, without a bridle, and do thou but neglect a little, to keep it in order; and thou shalt see, whether it be a wicked thinge or no.

O Vanity, which deserues to be despised, in them, that presume vpon their *descent*; whereas all the *soules* of men, are created immediately by God; and we haue not them, by inheritance. And as for the *flesh*, which is inherited; it ought to serue vs, but for matter of shame, and feare. Let such giue eare, to that which God hath said by (h) *Isaias*. Cry out; and what shall I cry out vpon, (h) *Isa. 4.* sayth the Prophet. Our Lord made this answer, That all flesh, is but withred grasse; and all the glory thereof, as the fading flower, of the field. God commanded his Prophet, to cry out; but yet deaf men did not heare him, who resolved to (i) glory more, (i) A preposterous & absurd kind of pride. in that filth which they drew from their flesh; then in that height of dignity, which by the holy ghost was graunted to them.

Be not thou blind, be not vnthankfull, O

T t t a

thou

thou spouse of Christ. The estimation which God maketh of thee, is not for thy birth of blood; but for thy being a Christian; not because thou wert borne in that sumptuous Chamber; but because thou wert borne againe, by *holy Baptisme*. The former of these births, was of *dishonour*; the later was of *honour*; the former of *basenes*, the later of *nobility*; The first of *sinne*, the second of *Iustification* from *sinne*; The first of *flesh*, which *kills*, the second of *spirit*, which *quickens*. By the first, we are made the *sonnes* of men; by the second, the *sonnes* of God; By the first as we be our *Fathers heires* to their estates; we are also there heires in being made *sinners* by them, and full of many other miseries; but by the second, we are made the *brethren of Christ*, and ioynly the *heires* of heauen, with him. *For the present, We receyue the holy ghost; but we hope hereafter, to see God, face to face.*

(k) An ignorant & most inexcusable error.

(l) Note this comparison.

Well (k) then; and what dost thou thinke that God will say to that person, who shall prize himselfe more, as being borne of men, wherby he became a sinfull and miserable creature; then for the being borne againe of God, wherby he presently becommeth *iust*, and may, afterwar-des, be *happy*. These (l) men are like to some one who being begotten by a King, vpon the body of some most vgly *slave*, should prize himselfe, for being her sonne, and should talke much thereof; and should neuer consider, or remember himselfe, to be the sonne of the *King*. *Forget therefore thy*

thy people; that so thou mayst be of the *people* of God. The wicked *people* is thyne owne, and therefore it is layd, *Forget thy people*; for of thy selfe thou art a sinner, and a very vile one. But if thou wilt shake of, that which is thyne, our Lord will receaue thee into that, which is his; into his *nobility*; into his *iustification*; into his *loue*; but as long as thou wilt cleaue to thy selfe, thou shalt not be enriched by him. Christ will haue thee all naked; for he meaneth to giue thee a dowry; and he hath where withall. Of thy selfe thou hast nothing, but to be full of debts. *Forget* ^(m) *thy people*; That is, forget to be a sinner; and grow a stranger, to thy ancient faults. *Forget thy people*, and set not so high a price vpon *Nobility* of *bloud*. *Forget thy people*, by casting all kind of tumult out of thy hart; and make account, that thou art in some desert, hand to hand with Almighty God. *Forget*, in fine, *thy people*, since there are so many, & solide reasons, why thou shouldst forget it.

(m) We must forget our people, more wayes the one.

C H A P. C.

Wherin he beginneth to declare that other word, And forget the house of thy Father. And how much it importeth vs, to fly from our owne will, in imitation of Christ our Lord; for the auoyding of those inconueniences which grow from thence.

TH E R E followeth heere, another word, which saith, *And forget the house of thy Father.*

T t 3

This

(a) How the diuell may be called the Father of sinnefull men, & why. This Father is the (a) *Diuell*; for as *S. Iohn* saith, *He that committeth sinne, is of the Diuell*; for the *Diuell* did sin from the beginning. Not that he did create, or beget wicked men; but because they imitate his workes; and he, according to the *holy Ghospell*, is said to be anothers Sonne, who imitates the workes of that other. This wretched Father, liueth in the world; that is, in wicked men, as it is written in (b) *Iob*; *He sleepeth in the shadow, and in the hollow part of a reed, and in moyst places.* A

(b) *Iob. 4.* (c) *shadow*, are the riches of this world. For they giue not that rest which they promise; but pricking the hart which cares, like so many thornes; the owners of them do find by experience, that they are not true riches, but they are a meere shadow of riches; and they are, true pouerty; and nothing lesse, then that which their name doth pretend.

(d) The vanity of transitory honour & glory. A (d) *cane or reede*, is the glory of this world; and how much the fairer and bigger it appears exteriorly, so much the more hollownes doth it hold. Yea, and euen that very exterior, is so very subiect to change, that with reason it may be called a *reede* which declines, at the commaundement of euery wind.

(e) The basenes & weaknes of men, giuen ouer to worldly pleasures. *Moist* (e) places, are those soules which are dissolued by carnall pleasures, after which they runne, without any bridle. Iust contrary to them, of whome the holy ghospell saith, *That (f) the vncleane spirit, departing out of that man, whome he had formerly inhabited, goes seeking where he may be,*

and he walkes his round, through dry places, desiring entertainment, but findeth none. For in soules, which keepe a loofe from these carnall appetites, the diuell cannot find a lodging; but his place of aboad, is in *conetousnes*, *ambition*, and *sensuality*. Therefore is it, that he is called *the Prince of this world*; the ruler and the Lord thereof; not still, in any respect of his hauing created it; but because wicked men, who are of God by creation, will needes be of the *Diuell* by imitation. Conforming themselues to his will, that so, with iustice, they may also be made conforme with him, in the torments of hell; as, at the latter day, it wil be sadly, and plainly said to them, by the mouth of Christ; Go (s) you cursed, into euerlasting fire, prepared for (g) *Matt: the Diuell*, and for his *Angells*. And if we consider as well, what kind of thing this house of the *Diuell* is, we shall find, that it is, the lewd *Will*, of wicked men; wherein (h) the diuell takes vp his seate, as he would do, in a chaire, commaunding from thence, the whole man. (h) How the Diuell is seated, in a sinnefull will,

To forget therefore, *thy Fathers house*, is no other thinge, but to forget, and to forsake thyne owne *Will*; wherein thou maiest haue sometimes giuen entertainment to this wicked Father; and to imbrace, instead thereof, the *Will* of God, with an entire, and faithfull hart, saying to him, (i) *Thy Will O Lord*, and not myne, be done. This admonition, is one of the most profitable, that can be giuen vs. For by casting away our *Will*, we shall put away our *sinnes*, as (i) *braunches*, are cut off from (i) The will is the root; and the sinne is the braunch, from

(k) *1. Tim.* from the *roote*. This (k) *S. Paul* doth note, when recounting the multitude of sinnes, which (l) in the latter day, would be committed; he saith, *That men would be louers of themselves*. Giuing vs thereby to vnderstand, as the commentary declareth; That the inordinate loue of a mans selfe, is the head, and root of all sinnes; and that vpon the taking away thereof, a man growes to be in subiection to God, from whome, all his *good* proceedeth.

(m) A most profitable consideration. Againe, (m) the cause of all our disgustes, our melancholies, and our affliction, is no other thinge, then our owne *Will*, which we would faine haue to be accomplished; and when it is not, we are in paine; but this being taken away, what is there that can trouble vs? For (n) as much as,

(n) Note. sadnes doth not necessarily rise, from the very comming of any troublesome thing, towards vs; but from our vnwillingnesse, that it should come. Nor is the paine alone of this world, put away, by the putting away of our *Will*, but of the other also. For, as *S. Bernard* saith, *Let the Will of man cease to do ill, and there wilbe no more vse of hell*. But as it is the most profitable of all thinges, to deny

(o) There is no taming of the will, but by the hand of God. a mans owne *will*; so (o) is it also, the hardest of the whole world. Yea, and how much soeuer we may labour, we shall neuer arriue to the obtaining of it; if that Lord, who commaunded the grauestone of the dead, and buried *Lazarus*, to be remooued, do not also remooue this hardnes, (which oppresseth such as it lieth vpon) and vn-

lesse

lesse he kill this strong *Goliath*, whome none can conquere, but only he, who is inuincible.

But though we are not able, of our selues, to retyre our neckes from vnder these massy chaines; yet (p) must we not fayle to vse our best endeauour; according vnto that proportion of strength, which our Lord shall give vs. Whome also with our hartes we must inuoke for his assistance; and withall consider, the mischief that we fall into, by following it; and the blessing.

singes that we obtaine by flying it. Consider also, the sublime example of Christ our Lord, who sayth thus of himselfe; *I (q) came downe from hea-* (q) *Ioan. 6.*
uen, not to do myne owne will, but his that sent me.

And this he did not, in matters only, of smal importance, as some do; but in cases of great affront, which might euen arriue to the very soule. Such was Christs enduring of the Passion for vs; but therein he conformed himselfe, to the will of his Father, casting away the inclination of flesh, and bloud, which might haue beene, not to suffer. To giue vs an example heereby, that nothing ought to be so beloued by vs, which if God do so command, we will not be ready to cast away; and that nothing also may be so painefull, which we may not for loue of him, imbrace.

Vuu

[CHAP.

CHAP. CI.

*Of a kind of practise, in the denying of our owne will;
and of the obedience that we owe to our Superiours;
which is a way, how to obtayne the abnegation of
our will; and how a superiour is to carry himselfe,
with his subiects.*

(a) There
is great
difference
betweene
a bare

thinking;
& a thin-
king with
consent.

(b) An ex-
cellent

truth, &
which en-
richeth
that soule,
by which
it is faith-
fully put
in practi-
se.

(c) This
is another
manner
of Christi-
an liberty
then that
of Prote-
stants.

(d) A di-
rectio full
of profit,
and fit for
practise.

Now because we cannot get vp to the top;
if we begin not below, I do aduertise thee,
that to the end thou mayst arriue to the height
of denying thy will, in greater matters; thou must
accustome thy selfe to do it in thinges, that are
small. Not to rest therein, but to passe on, by them,
to such others, as are of more importance. Doe
not performe, or say, yea (a) or thinke, any thing
with consent, which may be directed to the end,
of performing thyne own will, & pleasure. But,
as soone as thou findest thy selfe, carryed with
much mind to any thing; let that serue thee for a
rule, that thou art not to do it. For (b) exterior
thinges, ought not to take, and carry thee pri-
soner to them; but thou, with (c) *Christia liberty*,
art to bring them home, to thy selfe. Before thou
eatest, thou art to (d) mortify, any appetite which
thou mayst haue to gluttony; and ordaine thy
meale, as an act of obedience to God, who com-
mandeth thee to eate, for the maintenance of thy
life. So before thou go about any businesse of gai-
ne, thou art first to mortify thy couetousnes; and
then

then, to goe about thy businesse, because God commaundeth it, towards the reliefe, eyther of thine owne necessities, or of thy neighbours. And by these examples, thou mayst learne how to put away the propriety of thy Will, in all thinges; and to do them because God, or thy Superiours, command them.

Remember, that this is the manner, wherein those old Fathers of the wildernes, did breed vp their disciples; depriving them of that, which they desired; and making them do that, which they misliked; to the end that they might wholly grow to an abnegation of their Will. And such persons, as they had satisfaction of, in this particular, they hoped would arriue to perfection; and of others, they had an ill opinion; as thinking, that they, who would faile in trifles, would doe it more, in greater matters. For a Will, which is accustomed, to doe what it hath a mind vnto in thinges of little moment, will find it to be very rebellious, when in greater matters, it should contradict it selfe. I would therefore haue thee, abase thy selfe; and become subiect to (e) all creatures, as S. Peter sayth; and be content that any one might passe ouer, and tread vpon thee, and contradict thy will; and vse thee like a handfull of durte. And whosoever shall assist thee most in this; him loue, and be gratefull to him; because he helpeth thee to overcome thyne enemyes, which are thine owne opinion, and thy Will.

(e) This doctrine is very high and hard; but it is most true.

(f) He speaketh heere to such as are religious, professed by vow,

Make therefore account, that (f) thy Ab-

V u u z

besse,

besse, is thy mother whom thou art to obey, with profound humility, and without being weary. And be not as some are, who in taking a kind of gravity vpon them grow vnruely, and cast off all that obedience, which they owe to their parents, and Superiours; not submitting themselues to them, euen whylest they are in house together. Yea some do part house, without leaue; and all, vnder pretense, of seruing God; whereas indeed there is nothing more contrary to that, then the thing which these persons doe.

(g) The admirable obedience of Christ our Lord.

Christ (g) our Lord, was obedient to his Father, both in life and death; and so also, did he

(h) *Luc.* 2.

obey his *most holy Mother*, yea and *S. Ioseph* also, as is related by (h) *S. Luke*. And let no man think, that

(i) Neither wil al this serue, vnles extraordinary recollection be v sed withal according to the iudgement of this Author in diuers places of this booke; & of *S. Ambrose*, *S. Hierome*, and all the Fathers.

without *obedience*, he shal be able to please him, who was so great a friend to this vertue; as that rather then loose it, he would lay downe his life, vpon a *Crosse*. And do not wonder, that I so earnestly recommend obedience to thee; For as the greatest danger that thy state is subiect to, is, that thou art not in *religious clausure*; so vnlesse thou provide well for thy selfe, by denying thyne own will, & to be subiect to anothers, thou wilt haue added one danger to another; and it will go ill with thee in the end; for (i) thy security must consist in the renunciation of liberty. Do not therefore content thy selfe, with obeying thy parents only; but do it also, to the rest of the house, who are thy elders. And if perfectly thou wilt be obedient, obey also thy inferiours; so that

yet:

yet the gouvernement and order of the house, be not disturbed thereby. But yet if there be a necessity, that thou shouldst command exteriorly, at least, hold thy selfe for inferiour, in thy hart.

And for the doing of this with the more courage; remember, how our soueraigne Lord, ^(k) Ioan & Maister, did ^(k) kneele downe to the ground, as if he had been an inferiour, and subiect to wash the feet, not only of them that loued him; but of him who imployed those very feet being washed, to giue vp, into the hands of death, that very man who had washed them, with ^(l) so great *humility*, and *loue*. Call this passage, many tymes to mind; and let the word, which then he sayd be rooted in thy soule; *If I, being your Lord, and Maister, haue washed your feet; how much more ought you to wash the feet of one another?* And so loue thy inferiours, which are in thy house, as if thou wert their *Father* or *Mother*; and labour for them, as if thou wert their *slane*; taking the impertinency of their conuersation, the superfluity of their speach, yea and the iniurious works of their hands, with patience. Be not humble towards them who liue abroad, and proud amongst them whome thou hast at home. Practise vertue with them, whome thou hast vnder thyne eye, and neare at hand; and make triall of thy selfe at home; that thou mayst know how to conuerse abroad. And remember that holy woman, *S. Catherine of Siena*, who was instructed by God; and whose life I desire that thou shouldst read; not to make thee couet her

^(k) Ioan &

^{13.}

^(l) The
ineffable
humility
and cha-
of our
Lord Ie-
sus.

revelations, but to breed in thee an imitation of her *vertues*. For although her *parenas*, did hinder her in the way which she had taken, towards the service of God; she did neither trouble her selfe, nor abandon them. They cast her out of her little *Oratory*, where she vsed to performe her deuotions; and they appointed her to serue in the Kitchen. But because she humbled her selfe, and obeyed them, she found God in the (^m) Kitchen, as well, or better, then in her *Oratory*.

(m) God is euery where the rewarder of humili-ty.

(n) He seemeth heere, to meane the Ghostly Father.

(o) Two partes, worth the labouring for.

Do not torment thy selfe, if at the time when thou hast a mind to pray, thy *parents*, or (ⁿ) *Pre-lates* would haue thee do somewhat else. But offering that desire of thine to our Lord, do that which is enioyned; by thy Superiours, with much humility, and peace of mind; being confident, that in obeying thy superiours, thou obeyest God; it being so appoynted by him, in his fourth commaundement. Neyther yet, is it forbidden hereby, but that, with humility, thou mayst beseech thy parentes, to allow thee some retired place, & some vacant time for thy spirituall exercises. And first hauing begged it of our Lord, haue thou so firme a trust in his goodnesse, that whether it be graunted thee or no, it shalbe all for thy profit, if thou take it from the hand of God, with (^o) obedience, and peace of mind. And as for thy parentes, they shall giue account to our Lord, of that which they commaund thee, and it shall be no superficial account. But thou art not to consider that; let them looke to it; for, as S. *Ambrose*

sayth

sayth, *It is a fauour of God, and full of profit, for a man to haue a sonne, or daughter, who will serue his diuine Maiesly, in state of Virginitie; with contempt of the world, by a particuler vocation to a spirituall life.*

CHAP. CII.

That, not all those thinges which we desire to do, or demaund to haue; are to be called a mans proper will; & how we may know what our Lord demaundeth at our handes.

IF thou haue well considered, that which hath bin said to thee, in those former wordes; thou wilt easily haue perceiued, that two thinges were recommended to thee. The one, The flying of thine owne *Will*; The other the following of the *Will* of God. Now for the declaration of these two thinges, I must let thee know; that for thee to desire, or begge in particuler manner of Almighty God, that he will deliuer thee out of any spirituall inconuenience, whereof thou art most in danger; or, that he will impart some vertue to thee, whereof thou art in particuler need, is not any vicious act, of thine owne *Will*; but it is a meanes, & that a good one, to enable thee to fulfill the will of God; who commaundeth vs, *to depart from euill, and to do good*. For, if thou obserue it well, thy begging of a thing in particuler, through (a) the particuler necessity thereof, wherein thou art;

(a) It is good to beg any particuler grace of our Lord in a particuler manner, far so it will be done with more zeal.

doth le.

doth help thee to aske it, with greater efficacy; and with a more profound sigh of thy hart; which are meanes, whereby God is induced the more easily to grant that which is desired. Which ver- ry thing would not perhaps be graunted, if it were asked with that tepidity, which vseth to accompany requestes which are made in *generall* tearmes. And this doctrine is agreeable, to the *ho- ly Scripture*, since our Lord himself doth teach vs, in that prayer of the *Pater Noster*, to aske things in particuler manner. And so also, did the Pro- phet *David*, as his particuler necessities did pre- sent themselves; and so haue other Saints vsed to do, when they asked any thing, eyther for them- selves, or others. And although, the same may also be done, whylest we are desiring *temporall* things, of God, (as we reade of the ^(b) blind man, who begged his sight, and of many others) yet because nothing that is *temporall*, deserueth to be much esteemed; (and the loue whereof, doth vse to carry danger with it, (and the contempt whereof, deserueth praise) so great liberty is not giuen vs, to discharge our hartes wholly in the de- sire, and suite for such things, as for *spirituall*; although it be not ill done of vs, to demaund *tem- porall* things; so that it be without excesse of ear- nestnes, and vnder this condition, *if it so be plea- sing vnto our Lord.*

(b) Marc.
20.

Concerning the accomplishment of the Will of our Lord, (wherein consisteth all our good) thou wilt aske perhaps, *How may I know, what*
that

that is? To which I answere, That^(c) whensoever the word, or commaundement of God, or of his *Church*, doth ordaine any thinge, thou art to make no further inquiry; but to rest assured, that it is the *will* of our Lord. And when there is no such expresse commaundment, esteeme that to be of the same ranke, which is imposed on thee by thy superiour; if it do not evidently appeare to be against the law of God, or of his *Church*; or the light of *Nature*. For since *S. Paul*^(d) saith, *That although the superiour be an insidell; yet the Christian man must obey him; and that, not only to auoyd punishment, but by obligation of conscience*; how much more then, must this be true, in the case of *Christian superiours*; of whome we are to^(e) belieue, that God will enable them to commaund iust things. And when any of all these commaundements shalbe wanting to thee; thou shalt imbrace and follow (as the *will* of our Lord) that counsell which any such person shall giue, of whome thou oughtest to take it. And do not thinke, for all this, that thou art exempted, from the necessity of begging the light of the Holy Ghost; that so thou mayst take right, to the seruice of God. For our necessities are so many, and do presse vs in so particuler manner; that no Maister, without this, will serue the turne. And so, *The King will grow to desire thy beauty.*

(c) A certayne rule how to know what is the will of God.

(d) Rom. 13.

(e) Vnles, we do expressly see the contrary.

C H A P. CIII.

Wherein he beginneth to declare that word, which sayth, And the King, will desire thy beauty. And how great a matter it is, that God should be content to place his loue, vpon a man. And that this is no corporall beauty; and how dangerous such kind of beauty is.

A Strang thing it is, that there should be any such beauty in a creature; as to draw the blessed eyes of God vpon it; so far, as to be desired by him. It is a most happy thing, for a soule to be enamoured vpon the beauty of God; but neither is it strange, that an vgly thing, should loue the perfection of al beauty, or is it worthy of thanks, if a creature, doe loue his Creatour; since he owes him all that, and doth yet further, receaue for it, an eternall reward. But, for God to be enamoured, and delighted in any of his creatures; this indeed is to be admired, and most soueraingly to be acknowledged; and it giueth vs reason, of incomparable glory, and ioy. If (*) it be matter of much honour for a man to be imprisoned for *Iesus Christ* (and *S. Paul* did call himselfe, as by the most noble ritle he could haue, a (b) *Prisoner of Iesus Christ*, hauing his body restrained by chains of iron, and his soule by chaines of loue;) what kind of thing shall we say it is; for man, to haue taken God prisoner, by the loue of God. If it be great

(a) A strange thing it is that the great God should be takē with the loue of the base creature, Man.

(b) *Eph. 3.*
Philip. 1.

great riches, for a man not to haue any hart of his owne, but wholly to haue giuen it to God; what kind of thing will it be, for vs to haue the hart of God, as our owne; which he giues to them, to whome he giues his loue; and after his hart, he sendeth all that, which he is; for theirs without doubt we are, to whome we giue away our harts.

Many, and great are those benefits, which that infinite diuine goodnesse, imparteth to men. But yet as if all the rest deserued to be little esteemed, in respect of this, *Iob* (c) sayd. O Lord, (c) *Iob. 7.*

What thing is man that so thou shouldst magnify him, and place thy hart vpon him. Giuing vs so to vnder-

stand; that since, by Gods giuing his hart to man, he giueth himself; there (d) is as much difference, between giuing the hart for loue, & the giuing of other things, as there is, between giuing of God, & giuing of creaturs. And if we owe our thanks to him for other of his giiftes; the principall reason is, because he imparteth them with loue. (d) A so- ueraigne cordiall, against all the cor- ruptions of this life.

And if we ought to reioyce by occasion of the benefits themselues, much more ought we to do it, in regard that we haue found fauour, and loue, in those most sublime eyes of God. (e) The true glory of a Chri- stian.

This (e) indeed, is our true greatenes wherein we may glory, and not because we loue him. For (f) cursed is that man, who maketh any account of himselfe, and who prizeth himselfe, for the workes he doth; but only, in regard that so high a King, (whome all those quires of An- gells do adore) would, through the excesse of his

X x x

his

(f) And now let Protestants consider, what shewd presumptuous people these Pa- pists are.

his goodnes, be content to *love* so base thinges, as our selues. Consider therefore now, O *virgin*, if it be not reason for thee to *heare*, and to *see*, and to *encline thyn care* to God; since the reward therof, is, that *he will desire thy beauty*. Certainly, although the thinges that he should require, were full of difficulty, they would grow ealy, to be accomplished, by the addition of such promises as these. And how much more then must it be easy, since the thing it selfe, which he commaundeth, is, by his grace, not hard. But thou wilt say perhaps, how commeth the soule to haue *beauty*, since of it selfe, it is *sinfull*? and of *sinners* it is (b)

(g) *Thren.* written, *That the face of such, is more black, then coales.*
4.

If this Lord of ours, went in search of the *beauty of bodyes*, it were no miracle if he should find such a kind of beauty as were corporeall. For as himselfe is beautyfull, so did he create all thinges *beautyfull*; that so they might carry with them, some little obscure trace, of his owne incomprehensible *beauty*; in comparison whereof, al other *beauty*, is meere *deformity*. But we know, that *David* (speaking of the *spouse*, of this greater

Psaln. 44. King. saith, *That all her beauty is interiour, and in her soule*. And this he saith, with great reason.

(h) What For (h) the *beauty* of a *Body*, is a meere toye; a toy exterioriour and may be enioyed by him, who is the owner of beauty is. an vgly soule. Now for what doth it serue, if a man haue deformity in that, which is of more valew; and if he haue *beauty*, in that which is of no

no importance? For what doth that *beauty* serue, which the eyes of men may looke vpon; when yet there is *deformity* within, which is penetrated by the eyes of God? On the outside an Angell, in the inside a Diuell.

Not (1) only, doth this *corporeall* beauty not profit a person, towards the making him beloued by God; but for the most part, it giueth occasion of making him, vnbeloued. For, as *spirituall beauty* giueth vnderstanding and wisdom; so is the other wont to take it away. It is no small warre, which many times is waged, between *Chastity*, *humility* and *recollection* on the one side; and *beauty* of the *body*, on the other. And much better had it beene for many women, to haue had a countenance extremely deformed (that so they might not haue beene fought withall) then great *beauty* with great *vanity*, whereby they were vanquished. God deliuereth it thus, for no small mischiefe, when he sayth, to such a soule, *Thou (*) hast lost thy wisdom, by thy beauty*. And he saith elsewhere, *Thou hast made thy beauty abhominable*. And this he affirmeth; because when lewdnes of mind is accompanied with *beauty* of *body*; such *beauty* becomes abhominable, and groweth to be true *deformity*.

I well see, and confesse, if the mindes of men and women, which looke vpon obiects of beauty, were (1) pure in seeking God, and none but God in his creatures; that how much more beautiful the obiects were, so much more, would it be

(i) Beautiful persons haue no such great bargain of it as they conceaue.

(k) Ezech, 16. & 28.

(l) Dic quis in terra est?

(m) Sap.
14.

to them, a bright glasse, wherein they might behold Gods *beauty*. But where now liueth he, or she, who hath not cause to feare, what the Scripture saith; *That (m) the creatures are growne to be as a snare, and as a trappe for the feete of fooles?* such, as they are, who vse them towards the offence of God; & who remayne & rest, only in them; whereas they were created, to the end that we might the better serue God, and ascend to him, by their meanes, as by a ladder. Of this troope was *S. Augustine*, for a while; but he lamented it (n) afterward; and said, *I rushed, O Lord, upon those creatures, which thou hadst made faire; and I, the while, was deformed.* And where, is now so great purity, in any woman of *beauty*, as that she will so much more carefully keep cleane her soule, as men discern more *beauty* in her body?

(n) And so, as that neuer mā, I thinke, did it more bitterly, and yet more sweetly, then he.

(o) And so much the more will they haue to answer for.

(p) Prov.
11.

We do, naturally, more fly, from defiling our selues, when we are very *cleane*, then when we are not altogether so; and yet many, proceed in contrariety to this rule; who if they were *foule*, would (o) not sinne so much; and euen from their being *cleane*, they fetch a kind of reason, to become *filthy*. Of these it is, that the (p) Scripture saith, *As the ornament of gold, is in the snout of a boare, so is the faire woman, who is foolish.* Little honour, would the *boare* thinke that he receiued, by hauing that gold in his snout; nor would he, for all the shining thereof, forbear to foule it, and to thrust it into stinking durt. Iust so, is the sensuall woman, who imployeth her *beauty*, (with-
out

out, so much as the rising of her stomacke), in a thousand dishonesties, and loathsome actions, both of *body* and *soule*.

Now (q) if *beauty* do not helpe, but hinder (q) He the keeping of ones owne soule *cleane*, what thin- growes
kest thou that it procures, in the soules of them on to an-
that looke vpon it? O how happy a thinge it other ex-
were, for them, not to haue eyes, wherewith to cellent
looke, nor feete wherewith to go; nor handes considera-
wherewith to adorne themselues; nor humour tion.
eyther to see, or to be seene; since by occasion of
these thinges, there groweth a resolute desire, of
an vniust delight; & the giuing of so many mor-
tall woundes, to their soule, as they entertaine
such resolute desires. And of these who shalbe
able to count the number?

What will heere, these wretched men; and
these miserable women be able to say, (who in
appearance are so *faire*, and in very deede so de-
formed) when that *beauty* of their *body*, shall once
faile, whereupon they haue imployed so much
paines? And when they shal be growne to stinck,
as truly in their sepulchers, as their soules did tru-
ly stincke, whilest heere they went, vnder the co-
ner of their faire *bodies*. And when they shalbe
presented, wholly naked, & destitute of all graces,
before the eyes of him, whome they tooke no care
to please; & when they shalbe confounded, with
the shame of their secret sinnes. Finding then, by
experience, that the day is come, wherewith God
threatned them thus so long before, *I destroy the*

(r) An I-
doll she is
more
wayes the
one.

names, of the Idolls, of the earth. An (r) *Idoll*, is this *beautifull* and *sinfull* woman, who will needs be counterfayting the true God, and painting her selfe as God did not make her; & procuring that the hartes of men may wickedly be imployed on her; and executing, to this purpose, all she can; and desiring, even to do that, which she cannot. The *names* of those *men*, who are so often mentioned by these *women*, God will destroy; and they shall know, that it serues for nothing, to be so mentioned in the mouthes of flesh and blood; if *Withall, their names be razed, out of the booke of God.*

(s) Note
this reaso,
which is
so well set
of, by an
excellent
compari-
son.

Concerning this kind of *beauty*, I admonish thee, *O Virgin of Christ*, that thou do not so much, as call it to mind. For (f) if euen women, who are vayne, do passe without any great care thereof, (where they are not seene by men) & do (as it were) lay vp, their *beauty*, against such a time, as when it may be seene, either by store of people, or some renowned Prince; how much more, is the *Virgin of Christ* to proceed thus? Expecting that day, when she is to be seene, by all the *Angells* of God, at once; yea, and by the Lord, both of *Men* and *Angells*. Then, will a face of lamentation, shew fairer, then a countenance of gamesome pleasure; and a meane garment, then a pretious; and *vertue* of *mind*, then *beauty* of *body*. Yet do not thinke, that it sufficeth, if thou keep thyne owne hart free from this vanity; for it concerneth thee also, to take heed,
and

and heed againe, that thou giue no occasion, that such as looke vpon thee, may diuert their hart, one houres breadth from God.

The vaine Virgins of this world, desire to seeme handsome in the eyes of men; but the Virgin of Christ, ought to feare, and fly, from nothing so much, as to seeme pleasing and handsome. For (t) what greater folly can there be, the to desire that, which is dangerous, both to themselves, and others. Remember, what S. Hierome sayth to a Virgin, *Take heed, that thou giue no occasion to any, of conceauing any ill desire. For thy spouse is iealous; and a worse thing it is to commit adultery, against Christ, then against a husband.* And elsewhere, he sayth, *Remember how I haue told thee that now thou art made the sacrifice of God. And the sacrifice, is the thing which giueth sanctification, to other things; and whosoener shall worthily partake of this sacrifice, shall be also partaker of the sanctification.* Procure (u) therefore in this manner; that (by occasion of thee, as of a diuine sacrifice) other women may also be sanctified, with whome thou art so to liue, that whosoener shall touch thy manner of life, either by looking on it, or hearing of it, may feelee in themselves the force of thy sanctification; and desiring to behold thee, may become worthy, of being made a sacrifice. All this is layd by S. Hierome.

(t) How true is this and yet how little considered.

(u) An aduice & the reason of it; which well becommeth the wisdom, & sanctity of that great Doctour.

C H A P. CIII.

That the dignity of being a spouse of Iesus Christ, requires that great care be had in all shinges; and of the example which they, are to looke upon, both in the exterior, and in the interior of their soule; who haue a desire to enioy this dignity.

(a) The great obligation of a soule which professeth to be espoused to God.

(b) Note.

HERE BY thou wilt haue seene, that the great honour, which it is to be a *spouse of Christ*, doth not go alone; nor is it to be conserued without care. But as, in it selfe, it is the most high *Title* that can be expressed; so doth it exact a greater circumspection, then any other, for the keeping therof, as it is fit. Do (*) not thinke, that because thou hast not a husband of this world, that therefore thou mayst liue, after thyne owne fancy. But rather know, that thou art obliged to take heed to thy selfe so much more, & yet more, by how much thy *Spouse* is greater; and the particular respects, which he demaundeth at thy handes, are of many kindes. A woman may comply with her husband, and yet still, be full of faultes; but it proues not so, with the *celestiall spouse*, vnles thou loue him withall thy hart, and withall thy force. And one fit of time idly spent, yea or a word, that shalbe vndecent, is not to passe without punishment. Nor yet let this seeme rigorous vnto thee. For, even (b) in this infe-

ri-

riour world, it goeth somewhat after this māner; and a woman, is bound, to be so much the more punctually a good wife, as she obtaineth a more noble spouse.

Well now, consider if thou canst, who that is, whom thou hast taken for thy spouse; or rather who hath taken thee, for his; and thou wilt see, that (c) although the thing which he commaunded were smal, yet, because it is he who commaundeth it, no commaundement is small; and no sinne also is small, which is committed against it, as *S. Hierome* saith. And to the end, that thou mayst not possesse, such a dignity as this, vnworthily; and that thy honour may not grow into shame; I will set a patterne before thee, whereupon I would haue thee looke; and according to which, I wish that thou wouldst draw thy selfe. It (d) is of a *Roman virgin* called *Asella*, of vvhome *S. Hierom* speaketh thus: *There was nothing more cheerefull, then her grauity; nor nothing more graue, then her alacrity. Nothing was more sweet then her sorrow; nor more sorrowfull then her sweetnes. Her face was growne wane, which gaue a signe of her great abstinence. but it was not to make any ostentation. Her speach was silent, and her silence was speaking. Her pace, was neither very swift, nor very slow; her habit was euer after the same māner. Her cleanness, was without being studied; she was clad without curiosity & adorned without any ornament of dressing. And for the pure, and perfect goodnes of her life, she deserved, that, in euen the Citty of Rome,*

(c) What-
soever co-
meth frō
God, by
way of
comman-
dement;
and what-
soever
goeth to-
wardes
him, by
way of of-
fence, is
after a sort
infinitely
great, how
little soe-
uer it be,
in it selfe.

(d) A faire
patterne
of a noble
Roman
Virgin.

(e) And yet, in the midst of all this pompe, and luxe, S. Hieron affirmed the church communicating with the church of Rome, to be euen then, the only true Church of Christ; and that whosoever should be found out of that Arke, would infallibly be drowned; & he that should eate the paschall Lambe, out of that house, was a profane person; so as dissolutenes of manners in any particuler place or person, is not alwayes a good argument, against that entire truth of Religion.

CHAP. CV.

That the dignity of this State, must not dismay Virgins; for as much as their Spouse, who is our Lord, doth giue them that, which is necessary for it. And of the aduise, by which they are to vndertake it; and of the cheerefullnes, wherewith they are to vndergoe it: and of the great blessings which are contained in it.

BV T take heed, thou be not dismayd, by the consideration of that great sanctity, which thy state requires, by hauing more feare, then ioy therein. When thou hearest men aduise thee, to such high things as these; thou must not deiect, but

but encourage thy selfe. For as the obligation, and vndergoing the charge, which is incident to marriage, doth not chiefly rest vpon the wiues (a) We shoulders; but she complyeth with her duety, if she keep that wel which her husband hath gotten (especially if she also labour, according to the little strength she hath) so (a) do not think, that our Lord tooke thee for his *spouse*, so to leaue vpon thyne owne shoulders, the labour of keeping thy soule alieue; for neither wouldst thou be able to effect it; nor will he be content, that the honour, of thy being that which thou oughtest to be, shall be thyne. I beseech God, that thou mayst know, how to giue him thy hart; and to answer the inspirations which he will send thee; & that thou mayst not, either by tepidity, or negligence, or indiscreet feruours, or pride, pollute that pure water, which he will raine downe vpon thy soule. And as for the rest, let thy hart repose, not in the confidence of thy selfe, but of thy *spouse*; who hath skill, and power, and will, to mainteine thee well; if voluntarily thou wilt not leaue his house. Yea, & concerning those things, which before I sayd that thou wert to do; do not expect them of thy selfe alone; but beseech our Lord that he will help thee. For in all things, thou shalt find him, to be both a piteous *Father*, and a tender *Spouse*.

The (c) state of *virginity*, which thou hast

Y y y 3

im- pecially

by such as stil do liue in the world; for as for such Religious as are inclosed, the meanes of keeping chastity are so great, as that they may sooner vnder take that course, though still great prudence must be vsed heerin.

imbraced, ought not to be lightly vndertaken; vpon euery fit of deuotion, which may happen; nor yet, because thou knowest not, where to find a husband. But as a thing of mighty importance, it must be considered of, with much aduise; and experience is to be taken, of ones selfe; and one must practise first, the seruice of Christ; and must haue recommended it to God, and that very cordially, both dayes, and yeares; least that be negligently performed, which was not groundedly intertayned. But when it is once vndertaken, both in that manner, and for the end that is fit; the person who imbraceth it, is to grow chearefull vpon it; because it is a state of *incorruption*, & yet a state also it is, of *fertility*. For, as the *Blissed Virgin Mary*, (who through her excellent, and incomparable pure Virginitie, is called *the Virgin of Virgins*, and is the patronesse of *Virgins*) did both giue *fruite*, and yet retained the *floure* of her purity; so other *Virgins*, if indeed they be true *Virgins*, do giue fruit in their soules; and yet haue entier nesse in their bodies. For this celestiall *spouse of Christ Iesus*, is not like them of this world, who despoile their spouses, of their true beauty, and integrity; but he is so truely a conseruer of their *beauty*; and so great a louer of their purity, as that they may say to him, with (d) *S. Agnes*; *To him alone, do I keepe my Faith; to him alone do I commend my selfe, with entiere deuotion; Whome when I loue I am chaste. When I touch him, I am pure; and when I receiue him, I am a Virgin.*

(d) The
sweet S.
Agnes,
virgin &
Martyr
sayd so,
when she
was but
13. yeares
of age.

Nor

Nor will there be wanting *children*, as the fruit of such marriages as these; wherof, they are deliuered without torment, and their fruitfullnes is euery day increased. And this did *S. Agnes* say, as one who had tasted the suauity of this *celestiall sponsall*. And (e) a confusion, (and that no small one) it ought to be, to a *Virgin*, who calleth her selfe the *spouse of Christ*, to haue no more taste of the qualities, and sweet condition of her *spouse*, then if she were a meere stranger to him.

O how many afflictions doth virginity preuent; how many cares, how much vnquietnes? Some, which the very state it selfe of Matrimony, betweene persons who are made of flesh & bloud, doth necessarily bringe with it; and others, which grow from that vntoward disposition, which is so often found, eyther in the husband, or in the wife. Others agayne, from the ill prooffe of the children. But (f) in our case, all the children, are, *Ioy*, *Charity*, *Peace*, and such others (like to these), which are recounted by (g) *S. Paul*. This *spouse*, is full of *goodnes*; he is *peaceable*, *rich*, *wise*, *beautifull*; and, as his fellow *Spouse*, saith in the (h) *Canticles*, *He deserveth, to be wholly desired*. Doth it not therefore seeme to thee, that this *King*, doth an incomparable fauour, to the persō whom he taketh, I say not for a *slau*e, or *seruant*, but for a *spouse*? Doth it not seeme to thee, a good exchange, of a birth with *torment*, into a birth with *ioy*; of *Children*, which afflict with care; to *Children*, which are full of comfort; yea, and such as bring

(e) It is a shame to Virgins if they aspire not to the imbracemēt of their heavenly Spouse.

(f) The great difference betweene a spiritual & corporall marriage.

(g) Gal. 3.

(h) Cant.

(i) Christ
our Lord.

bring their dowry in their handes, which is, both honour, and pleasure. Verily, (sayd S. Hierome, (when he was speaking to the mother of a certaine virgin) I cannot understand the reason, why thou shouldst be angry with thy daughter; for refusing to be the wife of a particuler Cavallier, that so she might be espoused, to a (i) King; by meanes whereof, she hath made thee, the mother in law, of Christ.

(k) The middle way is the right way betweene feare and hope, till we arriue to theorneyes end which is perfect loue.

(l) The very visiō of God, and that for ever.

It doth therefore now, but remaine, O Virgin, that thou take comfort, in the state, which our Lord, of his goodnes, hath called thee to. And that thou haue care, to be that very thinge to him, which thou shouldest be. And be no more fearefull, of thine owne weakenes, then thou art confident in our Lord; that he will perfect that in thee, which he hath begunne. That (k) so, neither the fauour that he hath done thee, do intoxicate thee, with any giddy kind of gladnesse; nor yet, the thought, of the much thou owest him, draw thee down into any dismay. But walke thou on, betweene feare, and hope, till the feare be taken away, by that perfect loue, which is found in heauen. And hope also, may be then dismissed, when we shall haue (l) that thing present with vs, which heere we hoped for; and so, as that we haue no more feare, to loose it.

CHAP.

CHAP. CVI.

Of foure conditions, which are requisite for the making of any thing beautifull; and how all of them, are wanting to a soule, that is in sinne.

VVE haue made a long digression, from the question that we asked, *How the soule could come, by such beauty, as that God should be drawne to a desire of it.* But the caule of this digression, was the doubt, of our conceauing, that the King perhaps might care for the beauty of the *Body*. Let vs now returne to our purpose.

Thou art to know, that for the making a thing to be of perfect *beauty*, foure conditions are necessary. The first, *That it must haue all the parts that belongeth to it*; for if any of them be wanting; as a hand, or foot, or the like, it cannot be tearmed *beautifull*. The second is, that one part haue proportion with another; and if it be the *picture* of any life, it must be made, very like the *originall*. The third is, that it must haue purity of colour. The fourth, that it must haue a competency of greatnes. For that, which is little, though it be well proportioned, will not arriue to be absolutely accompted *beautifull*.

Now, if ^(a) we consider all these conditions in ^{sooule that} a *sooule*, that is sinfull; we shall finde that it hath ^{is in state} no one of them. Not *completeness*; because if it ^{of sinne, is} want either *faith*, or *charity*, and the giftes of the ^{outright} *holy* ^{deformed} *med.*

holy Ghost, which it was to haue; that cannot be called *beautifull*, to which so many thinges are wanting. Againe, one part thereof carryeth no proportion to another; for neither doth *sense*, obey reason; nor *reason*, God. Especially, considering, that the *soule*, being created after the image of God; it was reason, that for the preservation of her *beauty*, she should haue resembled her *Originall*, in vertue, as shee doth in the *naturall being* which she hath. But now God, being *good*, and the *soule* being wicked; God being pure, and the *soule* polluted; God being milde, and the *soule* impatient; and so in the rest; how can there be *beauty*, in that *image*, which is so vnlike to the *originall*? As for the third, which is, a certaine spiritual *light of grace*, & the notions which are to refresh, & as it were reuiue the *beauty* of the *soule*

(b) Thren.
4.

(c) Christ
our Lord
& our B.
Lady, are
excepted;
and there-
fore he v-
seth the
word or-
dinary, to
oppose it,
to that o-
ther way
which is
extraordi-
nary.

(as colours do of the *body*) they are also wanting to it; for it walkes in darknes; and it is obscured, beyond (b) the black of coales, according to that lamentation of *Hieremy*. Least of all, hath it, the fourth condition; since there is nothing so miserably little, as to be a sinner; who is *nothing*, and lesse then *nothing*. So that, all the conditions of *beauty* being wanting, to such a *soule*, it will not faile to be *deformed*. And because all those *soules* which are infused into the bodies that descend of Adam, be (c) ordinarily sinners, it will follow, that they are all deformed.

C H A P. CVII.

How the deformity of sinne, is so wicked a thing; as that no force, or law of Nature, or of Scripture, were sufficient to abolish it; but only Iesus Christ; in vertue of whome sinne was euer taken away, and grace was giuen.

THIS deformity of sin, is so hardly, or indeed so impossibly to be taken away, by the force of any creature; that all of them togeather, are not able, to beautifye any one deformed soule. Our Lord declareth this by the Prophet ^(a) Hieremy ^{(a) Hier. 2.} saying, *If thou shalt be washed with salpetre, and with abundance of sope, yet art thou defiled in my presence.* The meaning whereof is, That for the taking away of sinne; neither the *salpetre*, or the reprehensions, of the Prophets; nor the rigorous punishments of the *old law*; nor yet the faire speeches and promises which God did make, at that time, were sufficient. Men were defiled then, in the midst, both of their punishments, and of their comfortes; of threatninges, and of promises; For no man was iustified, in the sight of God, as S. Paul ^(b) sayth, by the works of the *old law*; and therefore the soule could not haue such beauty in it, as to make it desirable by Almighty God; because there was a want of iustification, which is the cause of beauty in a soule. ^{(b) Gal. 3.}

Now if, in that *law*, and in those sacrifices, which were giuen by God himselfe, beauty could

(c) No
soule was
euer pur-
ged for
sinne, but
by the
precious
bloud of
our Lord
Jesus.

(d) Apoc.
23.

(e) How
the bloud
of our
Lord the
did worke
before it
was shed.

(f) Rom 5.
(g) Let the
Protestant
note this
truth,
without
passion.

be imparted to the *soule*; it is euident, that it must
lesse haue bin, in the law of *Nature*; for as much
as that, had not so great remedyes against sinne;
and in particuler it had no *written law*. But (c) the
beauty, which then inhabited the soules of men,
(as well vnder the *law* of *Nature*, as that other,
which was *written*) was obtained, by the shedding
of the bloud, of that *precious lambe*, *Iesus Christ*
our Lord; who (as *S. Iohn* (d) doth teach vs) was
slaine from the beginning of the world. For although
he dyed vpon the *crosse*, in the latter dayes there-
of (for so the *Apostles*, doe call the time, of the
comming of *Christ*) yet is he sayd, *to haue bene*
slaine from the beginning of the world, because, euen
from that tyme, did (e) his death beginne to ob-
taine pardon, and grace, for them, who grew
to haue it. So taking that vp (as a man would say)
vpon trust; which he would after pay, vpon the
crosse. For God ordeined, that as there was one
Father, who was the head and fountaine of *sinne*,
and *death*, to all such as were to descend from
him, in an ordinary course; so in like maner, there
should be one, by whome all such, as desired,
might be free, both from that mischiefe, wherein
the other had placed them; and from these others
also, which they should bring vpon themselves.
So saith Saint (f) *Paul*, That as by the in-
obedience of one, many were made *sinners*; so by
the obedience of one, many should be made *just*.
And (g) as the obedience, which *Iesus Christ* per-
formed to his *Father*, euen to the death, yea and the
death

death of the Crosse, doth not only make men *iust*, by a kind of relemblance, but by giuing of true *iustice*; so the hurt that *Adam* did vs, was not by giuing vs an example only of *sinne*, but by making vs, through his *sinne*, true *sinners*. And so, that which (i) *S. Peter* sayd, *That there is no other name vnder heauen, then that of Iesus Christ, wherein we may thinke of being saued*, is not only to be vnderstood, from the time that God became incarnate, but from the beginning of the world, as hath beene sayd. Since they, who, at any time, haue beene in grace with God, were so, by the merits of this our Lord, by (k) meanes of *faith*, & *pennance*.

And although, by the circumcision of Children, *Grace* were giuen, whereby they became *iust*, and their *originall sinne* was pardoned; yet was it not, the *circumcision* alone which gaue the *grace* (for that precious gift, was reserued for the *Sacramentes* of the *new law*) but (l) it was, *A protestation of Faith, in the Messias, who was afterwards to come*; which protestation, was to be made vnto him, then. And when, after, being growne in yeares, they came to loose their *grace*, by any *mortall sinne*; they offered vp some such *beast*, as God commaunded; the blood whereof, was to be shed in the *Temple*. Not, to the end, that it might iustify, (for that, it had no power to do) but that the *sinner*, might protest the *Faith* which he had, in that Lord, who was to come. And by this *faith*, and by that *inward sorrow*, for his sinns,

(i) Act. 4.

(k) *Faith*, & *pennance*, are the meanes of applying the merits of Christ our Lord, to a soule.

(l) What that was which gaue grace in the old law.

(m) The same bloud of our Lord, was the remedy also of sinne, vnder the law of Nature.

(n) In seuerall places, seuerall externall rites may be vsed, by the members of the same Church, so that the Church allow the same; as we see it is in Milan, and many other places; but the doctrine, must be euery where alike.

(o) 1. Tim. 2.

which God inspired; he was made partaker of that *precious bloud of Christ*, which for the pardon of finnes, was to be shed.

Not (m) only, was there a remedy, in the written *law*, against *sinne*, by *faith* and *internall penance* (as we haue said), but also in the *law of nature*, although it were not then required, that their *faith* in our Lord, should be so *explicite*. But so also were there, such exterior protestations of their *Faith* as our Lord (who would haue all men saued) did inspire. To the end, that although the nations were diuers, and their (n) externall rites were different; yet the *Saniour* and *Mediatour*, betweene God and man, as (o) *S. Paul* affirmeth, might be but one.

CHAP. CVIII.

That Christ our Lord, taketh away the deformity of the soule, by his bloud; and that it was conuenient, that rather the Sonne, should become man, then either the Father, or the holy Ghost; and of the great force of the bloud of Christ our Lord.

CONSIDER then, how deformed the spot is, which sinne doth cause; and how farre we are to fly from it; since being once receiued, into the soule, it could neither be washed away by the shedding of so much bloud, as was offered in the *Temple*, by the commaundment of God himselfe; nor could all the force of man, arrive vnto

vnto it. And if that, *beautifull*, and *deare* ^(a) *Word* of God, had not come downe to *beautify* vs, the *deformity* of sinne, would for euer haue remained in vs. But that *lambe*, without spot, comming downe, he had the power, and he had the way, and he had the will, to put away these spotts; & he destroyed our *deformity*, and he endewed vs with *beauty*.

(a) Christ
our Lord.

And to the end that thou mayest see, with how much conueniency the *Sonne* of God, rather then God the *Father*, or the *holy Ghost* was to be he, that should *beautify* our *deformed* soules with his bloud; Consider, that as *Eternity* is attributed to the *Father*, and *Love* to the *holy Ghost*; so, to the *Sonne* of God, as God, is attributed *Beauty*; because he is most ^(b) perfect, and without the least defect; and *he is the* ^(c) *image of the Father*, as *S. Paul* ^(d) saith; and so liuely an one, that in regard he is engendred, by way of the *understanding*, he is, to all purposes, as his *Father*; who gaue him the same essence that himselfe hath; in such sort, as that he, ^(e) *who seeth him, seeth the Father*, as the *holy gospell* saith. Now by reason of this proportion, betweene the *Sonne*, and the *Father*, which is so absolute; most iustly, is *beauty* ascribed to him, since the *image* is taken, in so liuely a manner, out of the *originall*.

(b) The
first quality
of Beauty.

(c) The second
quality of
Beauty.

(d) Heb. 1.

(e) Ioan. 14.

Light ^(f) is not wanting to him; for he is called the *Woꝛde*, which is a thing engendred by the *understanding*; and in that *understanding*, as *S. Iohn* ^(g) saith, *which was true light*. *Greatnes*

(f) The third
quality, of
Beauty.

(g) Ioan. 1.

is

(b) The
fourth
quality of
beauty.

is not (h) wanting to him; since he is infinitely im-
mense; and therefore was it conuenient, that
this *beautifull* God, by whom we were made whē
we were not, should come to restore vs when
we were lost; and who, apparaylling himselfe
with our flesh, should take vpon him, the resem-
blance of our *deformity*; and so imparte to vs,
the excellency of his owne *beautie*. And although,
neither our being punished, or spoken faire,
was able to free vs, from our spots; yet was the va-
lew so great of the punishing of that *beautiful* per-
son, that the sharp salpetre of his *passion*, falling
vpō his shoulders, there distilled downe vpon vs,
the sweet dew of his whitnesse. And howsoeuer
God doth say, to the sinner, *Although* (i) *thou wash*
thy selfe with salpetre, & with the Fullers hearbe, thou
shalt not be cleane; yet telling vs, that he would
send a remedy, against this spot, he sayth, in ano-
ther place, *If thy sinnes, be as red as scarlet, they*
sha' be made white like snow; and if they shalbe as red as
bloud, they shall become whyte like woll.

(i) Hier.
II.

Very truly well, did David belieue this;
(k) Ps. 50. when he (k) sayd; *Thou shalt sprinkle me, O Lord,*
(l) The in- *with* (l) *hyssope, and I shalbe cleane; thou shalt wash*
ward mea- *me, and I shall become more white then snow. Hyssope*
ning of *is a litle hearbe, and somewhat hot, and hath the*
this place, *deliuered.* property to purge the lunges, wherby we breath.
This hearbe they brought to a wand of Cedar, &
they tyed it thereunto, with a string of crimson,
double died. And so being bound together, they
called

called it that Hyssope, wherewith, (when first it had beene steeped in bloud, and water; and then with water, and ashes) they sprinkled both lea-
prous persons; and such as had touched any dead body; and thereupon they were held for cleane. Full well knew *Dauid*, that neither the *herbe*, nor the *Cedar*, nor the bloud of birdes or beastes, nor yet water or ashes, could giue any cleanness, to the soule; although it were figured by them. And therefore, he desired not God, that he would take into his hand, a branch of *Hyssope*, & sprinkle him with it; but ^(m) he sayth so, in respect of the *humanity*, and *humility* of *Iesus Christ* our Lord, which is called an *herbe*, because it grew from the earth of the Blessed Virgin *Mary*; and because he was begotten, without the help of man, as the flower springeth in the field, which is neither plowed, nor sowed. For this it is, that he sayth, *I am* ⁽ⁿ⁾ *the flower of the field*. And this *herbe* is called little, for the meanenesse which he tooke vpon himselfe in the world; so far forth, as ^(o) *Psalm* to say, *A worme I am, and no man; the dishonour of men, and the very out-cast of the people*.

This ^(p) humbled flesh of our Lord, is such a remedy, against the puffed of our foolish pride; as that it may be cured, by this so great humility; since there is no colour, for a worme, to exalt it self, when the King of Maiesty is so abased. And forget not, that *Hyssope* is hot. For Christ, by the fire of that loue, which was burning in the roots of his hart; was pleased to abase himself, to purge

^(m) That hyssop was a figure of the humility and Passion of Christ our Lord.

⁽ⁿ⁾ *Cant.*

^(o) *Psalm*

^(p) The passion of our Lord is the only soueraign cure of pride.

vs; thereby to make vs know, that if he who was so high did abase himselfe, how much reason there is, why we (who haue so true cause to abase our selues) should not, by our selues, be exalted. And if God be humble, how much more should a man be so.

(q) Of our
Lord Ie-
sus.

(r) The
double as-
pect
which was
carried
by the
loue of
our Lord;
the repa-
ration of
Gods ho-
nour; and
the remis-
sion of
mans sin.

This (q) flesh, so full of true phisicke, was then put to the sticke of a *Cedar*, when it was placed vpon the *croffe*; & tyed by that delicate thrid of wooll, twice died. For, although the nayles which fastned thereunto his handes, and feete, were hard, and great, and long inough; yet, if the thrid of his ardent loue had not fastned him to that *croffe*; and vnles he had been willing, to deliuer vp his life, for the killing of our death; those nayles, would not haue beene strong inough, for such a businsse. So that, it was not they, but the loue he bare vs, that held him there. And (r) this loue carried a double aspect, as crimson which is double died: for he suffered, that which he suffered, to satisfy for the honour of his father, who was offended by our sinnes; and for the loue of sinners, who were lost thereby.

CHAP.

A a a

CHAP. CIX.

That the sacred humanity of Christ our Lord, was figured in the garment of the high Priest; and in the veyle which God commaunded Moyses to make. And what that was, which Dauid begged, when he desired to be sprinckled with Hyslope, that he might so be cleansed.

THE garment, which the *high Priest*, of the *old Law* did weare, *was to be double died in crimson*; because (a) the holy *Humanity* of Christ, which is the garment of his soule, was to be dyed in bloud, being shed, both for the loue of God, and man. And this flesh, being nayled vpon the *Crosse*; is that *veyle* which God commaunded *Moyses* to make, of the (b) colour of *Hyacinth*, *Crimson*, and *Purple*, double died; and of *whyte*, and well and strongly wouen linnen, made with the needle; and curiously diuersified by seuerall workes. For this holy *Humanity*, is died with bloud, like *crimson*; it is of a fiery colour, which is signified by the *purple*, as hath been said; and it is *white* like fyne linnen, through Chastity and Innocency; and it is well and strongly wouen, for it is not loose or weake, but firmly, and fast put together, vnder all kind of vertuous discipline, and much affliction. And (c) this is well signified by the *Hyacinth*, which is of a *celestiall* colour; because his body, was framed by the supernatural

(a) How the figures of the old Testamēt, were perfected, &c fullfilled in the person of our Lord Ie-
sus.

(b) Exod. 18.

(c) The colour of the floure *hiacinthus* is blew, though the colour of that stone, which we know by that name is of a deep yellow.

A a a a

workes

(d) The
crosse was
made of
four
parts. One
was the
length,
two the
breadth, &
the other,
wherupō
the Title
was writ-
ten.

(e) The
murder
which he
commit-
ted, vpon
the perso
of Vrias,
that so he
might co-
ntinue to
enioy
Bersabee
his wife.

(f) The
deformity
of sinne &
the beauty
of grace.

(g) Not in
any thing
that was
only ex-
ternal; but
the exter-
nall sacri-
fices were
to be ac-

worke of the *holy Ghost*. For this reason, is it cal-
led *celestiall*; and for many other vertues, & per-
fections thereof, which were contriued by the
admirable knowledge, of the wisdom of God!
The commaundment was, that this *veyle* should
be hung, vpon foure pillars, which were to vp-
hold it; which signifieth, that Christ was to be
placed, vpon the (d) foure armes of the *Crosse*;
and foure *Ghospells* they also be, which doe pu-
blish and preach it, throughout the world.

Now, for as much as *Dauid* (being a Pro-
phet so illuminated by God, in the knowledge
of those mysteries which concerned Christ, who
was to come) seeing, how deformed himselve
was growne, by the foule sinne, of (e) *stealing*
the sheep, and murdering the shepheard; & fearing
the wrath of the Omnipotent God, wherwith he
was threatened, by the mouth of the Prophet
Nathan; he beseecheth God, to take away his
(f) *deformity*; and to giue him *beauty*; not with
materiall *Hyssope*, since the same *Dauid* sayd to
God, *That he tooke no (g) delight in the sacrifice of*
beasts; but he beggeth to be sprinckled by the flesh
& bloud of *Iesus Christ, being tied with the strings*
and cordes of loue, vpon the *Crosse*. Beleeuing that
though his *deformity* were great; and that other-
wise it was impossible to remoue it; yet he should
grow white, beyond the whiteneffe of snow, by
the bloud, which was to fall from the *crosse*.

O *Beautiful* bloud of *Christ our Lord*, who art so
Beautiful. For although thou be as red as Rubies,
thou

thou hast power to make a thing more white than snow. O (h) if a man had seene, with what violence it was drawne downe by those wretches, & with what loue it was shed by thee, O Lord, when thou didst stretch forth thyne armes, and feete, to be let blood therein, for the remedy of that so lewd disorder, and distemper, which we made by our ill desires, and deedes? With great force, did thyne enemies come vpon thee, but with much more violence, did thy loue assault thee; for it was that, and not they, which ouercame thee. *Dauid*, did stile Christ (i) *beautifull aboue all the sonnes of men*. But this *beautifull* creature, who surpassed not only men but Angells, would needes as it were dissemble that *beauty* of his; and he apparailled the exterior of his body, with the resemblance of that *deformity*, which possesseth our *soules*. That so, the same *deformity* might be swallowed vp, in the Abyss of his *beauty*; as some little straw would be consumed, in a huge fire; and that he might giue vs his owne *beautifull Image*, and make vs so resemble him.

companied by internal sorrow for sinne.

(h) At the least, we must now consider it and lament the cause thereof, which is our sinne.

(i) Psalm 44,

C H A P. C X.

How Christ did as it were dissemble those foure conditions of his beauty; so to make vs beautifull; so which purpose there is a passage of the Prophet Isay declared.

YF we do well consider the conditions, which haue bin shewed to be requisite for the making

(a) The first condition that any thing must haue if it will be beautifull was hidden by Christ Iesus our Lord in his sacred passion.

king a man *beautifull*, (al which, are in the diuine *Word* after a most excellent manner) we shal find, that he dissembled, and hid them all; that so being concealed in him, they might grow to be disclosed in vs. Most (^a) entire, and perfect, and full, is the *Word* of God; which wanteth nothing, nor can it want, and which remooueth the want of all thinges. But yet, though in the bosome of his Father he be so rich; (if thou looke vpon him, being made man, in the wombe, and in the armes of his mother, as also throughout the whole course of his life, and death) thou wilt see, how he wanted both to eate, and drinke; yea and a bed wheron to lye, when the Virgin layd him in the manger. For neither was there any bed for him in the stable of *Bethleem*, nor any other place then that. How often did he want meanes, to put away both heate, and cold; and nothing he had, if they gaue him nothing. And if in his life tyme, he had not a place where to lay his head (as himselfe affirmeth) what shall we say, of that extremity of pouerty, to which he was subiect in his death; at which tyme, neither had he any thing, whereupom so much as to lay his head. For eyther he was to haue leaned backe with it, vpon the *Crosse* (and so to endure excessiue paine, by the thornes which might pricke him so much the deeper) or else he must let it fall, & so remaine without a rest; but not without exceeding paine.

(b) Cant. 5.

O sacred head, whereof the Spouse (^b) saith, *That it is of purest gold*; as being the head of God; and

and how much to thy cost, dost thou pay for that resting place, which (in preiudice of the loue that we owe to thy selfe) we procure to find vpon thy creatures; both (c) louing them, and desiring to be beloued, and prailed by them; making that to be our *lodging*, which should be only our high way, whereby we might arriue to repose in thee? Now the reason, why he passeth through such want, and pouerty, is declared by *S. Paul*, who saith, *You know well, O brethren, the grace which our Lord Iesus Christ, imparted to vs; who being rich, did make himselfe poore, for vs; that so we might grow rich, by his pouerty.* And the while, thou seest, that the first condition of *beauty*, which was to be *complete*, is altogether hidden, and as it were dissembled by him, since to him, there was so much wanting, vpon earth, who in heaven, was abundance it selfe.

If now thou wilt consider, the second condition of the *Beautiful word* of God, which is to be (d) the most perfect *image of his Father*, and proportionable to him, and equall to him; thou wilt find, that on earth, he dissembled this condition, no lesse then the former. For tell me; what is the *Father* but *Strength, Wisdome, Honour, Beauty, Bounty, Ioy*, and such other excellencies; which all together, do make vp, an *infinite Good*. Well then; do thou place, on the one side, this admirable *Originall*, which is all glorious in it selfe; & adored by the Angells; and (e) then call to mind, that passage, (which in reason, ought to passe,

(c) How true is this and how truly ought it to be reformed.

(d) The second condition of the beauty of our Lord was hidden by him, in the passion.

(e) If euer thou wilt, lend me thy attention, and thy compassion, I beg it yea now.

yea and passe through, the most internall partes of our very soules) when this *beautiful image of the Father, Iesus Christ* our Lord, was brought out from the Tribunall of *Pilate*, most cruelly scourged, and vested with a purple robe; and tormented with that crowne; which was of scorne, in their eyes that saw it, and of insufferable payne, in him that felt it. His hands, in the meane tyme, were bound; and a Cane or Reed, was put into them; His eyes full of teares, and of bloud with all; which ran downe from his head. His cheeks, pale and wanne, and full also of bloud, and defiled vvith filthy spittle, vvwhich they had darted out vpon his face. And vnder this paine, and shame, vvvas he brought out, to be seeme by all the people, and thus it vvvas said, *Behold the man*. And this vvvas done, to the end, that his shame might increase, in being seene by them; and that, compassion might once grovv in their hartes, vvhen they perceaued in vvhat case he vvvas; and so, they might giue over the persecution, of a man, vvho they saw, in such a passion. But (f) O, vvith howv wicked eyes, did they behold the paines of him, (vvho yet did feelee more paine for their perdition, then for those very paines of his owne;) since instead of quenching that fire, of their frantike malice, with the water of the dishonour which they saw him in, it burned, but more, and more, like wild-fyre which burnes in water. They would not hearken to that worde, which was said to them, by *Pilate*, *Behold the man*;

(f) Infinit
patience
and loue
of our
Lord, and
inscruta-
ble ma-
lice of the
wicked
Iewes,

man; for they cared not for seeing him there; but sayd, that they would see him vpon a Crosse.

But thou, at least, O soule which art redeemed by the torments of Christ, do thou hearken, and let all of vs hearken to this word, *Behold the man*; least otherwise we grow aliens from the redemption of Iesus Christ; if we cannot find in our harts, to be mindfull, and gratefull to him in respect of them. When we (g) bring forth any thing, to the end that it may be seene, we are wont to dresse it, the best we can; that so it may enamoure the lookers on. And when we bring forth any thing, that we would haue to be feared; we set it out, with a shew of Armes, & Trophees; and we accompany it with such other thinges, as may make them tremble, that behold it. And when we make any representation that should moue a man to tears; we apparail it in mourning, and we giue it all those additions, that may induce men to sorrow. Then tell me, what was the intention of *Pilate*, in drawing Christ our Lord, into the view of the people? It was certainly, not to make them loue him; nor to make them feare him; and therefore they did neither beautify him, nor set him out with *Guardes & Canalliers*; but he brought him forth, to appease the cruell harts of the *Iewes*, by that spectacle of our Redeemer. And this was not to be done, by the way of loue; For well did *Pilate* know, how cordially, and profoundly they abhorred him; but he had a desire to pacify them, euen by the pure force of

(g) A consideration which will pierce the harts of all such as haue them not of flint.

B b b b

those

those excessive torments; which were indured by that delicate body of his, so much to his cost. For this it was, that *Pilate* did dresse Christ, our Lord, with such a dressing of torments; which were both so many, and so great, as might haue serued to moue compassion in al such as saw him, how much soeuer they did detest him.

(h) No Christian soule can doubt of this.

It (h) is therefore to be believed, that he brought him forth, the most afflicted, the most abased, and the most dishonoured, that he could deuise. Making it his study, how to deforme him (as one would study, to beautify, and adorne some gallant birde) that so, he might appease the wrath of such as hated him; since he found by experience, that he could not do it, by other meanes.

(i) It is more the reason.

(k) *Isa. 53.*

(l) Heere giue thyn cares, and thy hart to God.

And now tell me, if Christ was brought forth in such a fashion, as might haue serued to quench the *fire of hate*, in their harts that abhorred him; how (i) mightily, is it reason, that the sight, and shew of him, should kindle the fire of *loue*, in their harts, who know him to be God, and who confesse him to be their Redeemer. I say the (k) Prophet, saw this passage long before, it was brought to effect. And, being in contemplation of our Lord, he sayd; *He (l) hath no beauty, nor delicacy; we haue seene him, and there was nothing to be seene in him; and we desired to haue him despised, and the most abased thing amongst men; a man of grieve, and who did euen possesse the knowledg of torments. His face was, as if it were hidden, and despised;*

despised; and therefore we had him in no estimation. It was truly he, that bare our infirmities; and himselfe did suffer our paynes, and we esteemed of him, as some leprouous person, and as stricken, by the hand of God, and so dejected. If thou wilt weigh these wordes of *I say*, one by one, thou wilt easily see, how the beauty of Christ, was all concealed, in that day of his affliction, for the beautifying of vs.

The (m) Spouse speaking to Christ, doth say in the (n) Canticles, *Thou art faire, thou art sweet O my beloued; and heere I say sayth, That he hath neither sweetnes, nor beauty*; and he, whose face is beheld with such attention and ardent desire by the Angells, is heere affirmed, *not to be worth the looking on*. And he, who at his entrance into the world, was (by commaundment of the Father) adored (o) by all the Angells, is now (at his going out of it) despised, by the basest of men. *David sayth of Christ, That (p) he is exalted, aboue all the workes of the handes of God*; and *I say sayth, That he is the most abased amongst men*. And (q) if this had beene yet deliuered, by way of comparing him, with some worthy persons; the reproach would not haue beene so great. But what wilt thou say, if being put in ballance with a *Barabbas*; that robber, that murtherer, that sedicious man, they hold him better then Christ, who is the giuer of life it selfe, and the maker of all the peace, that is made, betweene his Father, and the world? And so farre off, he was, from taking away any thing which belonged to others,

(m) Heere see the different christ our Lord, grew to be from himselfe; and it was all, for our sakes.

(n) Cant. 5.

(o) Heb. 9.

(p) Psalm.

88.

(q) Beati-
tentine.

as that he payed, what he had neuer taken.

There was no cause, why Christ should suffer any payne; since the cause of *payne*, is the *sinne*, which came into the world; but yet *I say* calleth him heere, *The very man of greife*; which signifyeth, that he did strangely abound therein. For although, by experience he knew not what belonged to vicked pleasure; yet vvas he the man, who knew vell, vwhat did belong to ri-

(r) The third condition of beauty, was all hidden in christ our Lord, in the tyme of his sacred passion.

gorous payne, because he felt it. And that, in so full a measure; as that he sayth, by the mouth of *Dauid*, *My soule is very full of payne*. Christ, is called (r) *light*, because he did by his admirable vvordes, and works, giue ioy, and driue darkenesse, out of the vvorld; but this *light*, sayth *I say*, had the countenance thereof, almost all hidden. For if he be looked vpon, vvith the eyes of flesh and bloud, I know not vvho wilbe able to recover him, by his countenance, through the excesssiuely yll, that they had treated him before.

(s) The vnspeakable griefe of our B. Lady; whose holly soule was pierced through with the sword of sorrow according to the prophesy of Simeon.

Which is the lesse to be marueyled at, because although the *virgin* (vvho be blest for euer (and vvho was vpon that day the most (s) afflicted of vvomen) had brought him forth into the vvorld, and swathed him; and vsed to behold her selfe in his face, (as in a most pure, and perfect glasse) yet I easily belieue, that if she was present, at that spectacle, of so excesssiue sorrow, she would looke, and looke againe, (with as great attention, as the teares of her eyes, and the bitter greife of her wounded hart, would giue her leaue) to see, if that

that were her most blessed Sonne; who now was growne to be of a complexion, and a fashion, so very different, from that which formerly she had obserued in him.

And (†) if they, who saw our Lord, had believed, that he endured all that; not because himselfe did owe it, but because he loued them, who were true debtors to the iustice of God; it might haue giuen some ease, to the paynes of Christ; but what shall wee be able to say, since I say telleth vs, *That they held him, for a man, who was dejected, and stricken, by the hande of God.* For they thought, that God abased him so for his finnes; and that he deserued all that, and a great deale more; and therefore they desired, that he might be crucified. So that (for as much as concerned his exterior), they tooke off their eyes, from looking on him. For they did loath the sight, as of a leproous person; and in their hearts they held him for a most wicked man; and worthy both of that misery and more. A strange, and lamentable thing it was, that if they looked towards him they did spit, withal; if they looked not, it was because they had some mighty auersion; as men would haue, from the sight of some vgly thing. That which they spake of him, was most reproachfull language, which might afflict him no lesse, then his very paines; and yet they said, that he had not all which he had deserued, and that therefore he was to be nailed to the Crosse.

(†) Another point, which is also highly to be considered.

CHAP. CXI.

Of the many and wonderfull things, which our Lord did draw out of that greatest wickednesse, which they committed who murdered Christ, and of the seuerall effects which these wordes Behold the man, being spoken by Pilate, and preached by the Apostles, haue brought to passe, in the world.

VWHO is he, that will not wonder, and giue praise to God, for his infinite wisdom; who by so strange a meanes, could redeeme the world; drawing the greatest blessings, out of the most wicked sinnes, that euer were committed by men? What more impious thinge, eyther was, or euer can be committed in the world, then to dishonour, prophane, torment, and crucify, the Sonne of God. But yet, on the other side, from what other thinge, hath there growne so much benefit to the same world, as by this blessed *Passion*, there hath done. It was then conceaued, that when Pilate bestowed such a *dressing* of torments vpon this *sponse*, that he had *dressed* him only, but to haue bin seene by the eyes of that people. But he *dressed* him, as it proued, to be seen by the eyes of the whole world; (a) doing seruice thereby, (although himselfe knew not of it) to that, which God had promised so (b) long before, by saying, *All mankind shall see the saluation of God*: And this *saluation*, is *Christ Iesus*, to whome

(a) God can serue himselfe as well of them that offend him, as of them that loue him.

(b) 1s4.51.

whome the Father said, *I do not much esteeme that thou shou'dst awake the tribes of Iacob to serue me, and conuert the dregges of Israel to me. I (c) gaue thee, (c) Isa. 49. for a light to the Gentills, that so thou mightst be my*

(d) *saluation, to the vttermost partes of the earth.* (d) That is, the Sa-
uiour of my peo-
ple.

Christ Iesus, in person, did only preach, to the sheepe of the house of Israel, which had perished; and afterward, his holy Apostles, did beginne to

preach to the same people of Israel; and they conuerted some, but not all the Iewes; and therefore, they are called *dregges*. But the *saluation* of the Father, which is Christ, did not stay only with the

people of the Iewes; but (e) sallied out into the world, when it was preached by the Apostles; & so also, at this day, is the preaching of the name

of Christ, stretching it selfe out to the Nations, which are furthest of; that so, he may be a light, not only to the Iewes who belieued, vpon his preaching to them in person; but to the Gentills also, who lived in idolatry, far off from God. And then was it fulfilled, which (f) Simeon, that holy Swanne, did singe; when he said, out of his desire to dye, *Now Lord, thou lettest thy seruant depart in peace, according to thy worde; for myne eyes haue seene thy saluation; which thou hast prepared, in the sight of all Nations; A light to the Gentills, and a glory to thy people of Israel.*

(e) The sayth of Christ, was spread into the world by the Apostles; and it is still spreading in the furthest corner thereof by Apostollicall men.

(f) Luc. 2.

If we consider, that Christ was placed by the hand of Pilate, to be seene first by that people, in his owne house; and afterward from the top of the Crosse in Mount Caluary; it wilbe euident to vs, that

that

that although, (in respect there came to the *Paschall*, men of all conditions, and *Tribes* (as well of naturalls, as strangers) there must needs be great store of people; yet was not Christ, therefore placed in the view, and presence of all people, as *Simeon*, in his *Canticle*, had sung. And therefore Christ, was placed in the view, and presence of them all, when he was preached through the world, by the Apostles, and their successours.

(g) Psalm.
18.

(h) Our Lord is the light, both of Jewes and Gentills: Of the Jewes he is more particularly the honour, because he tooke their flesh in the pure wombe, of the perpetuall Virgin.

(i) How different the thoughts of God, are from the thoughts of men.

Of whome, *Dauid* (g) said, *That their sound went out through the whole earth; and that their wordes did reach to the very endes thereof.* For (h) Christ, being thus preached, was *light* then, and is so now, to those Gentills who will believe in him; and so he is both *light*, and *honour*, to the *Jewes*, who also will believe in him; as *S. Paul* expresseth, speaking of them, *of whome Christ came, according to the flesh, who is God, being blessed, above all thinges, for all eternity.*

Let vs now consider, how farre otherwise, this was ordeined by God, from that, which *Pilate* did intend. He conceived, that he but placed Christ in the presence of that people, & no more; and he said, *Behold heere the man*; and he thought, when they would not let him dismiss him, but demaunded that he might be crucified, that he should neuer more, haue byn seene by any. But, (i) because the eternall Father, saw it was not reason, that such a spectacle as that was, of his only begotten Sonne (being the *image* of his owne *beauty*), should be beheld by so few, and those,

so

to wicked eyes; or should be presented only to so hard hartes as theirs; he ordained, that another voyce, more loud then that, should be sounded forth, throughout the world, by the mouth of many; and they most holy publishers thereof, who should also say, *Behold the man*. The voyce of *Pilate*, could not sound far off; for it was but one, and a wicked one; inspired by feare, through which, he sentenced Christ to death. He deserued not to be the proclamer of this word, *Behold the man*; and therefore, did God command it to be proclaimed by others. And that, so far from any feare of theirs, that rather they did desire, and rather they do resolute to dye, then to faile of one ^(k) tittle, in preaching, and confessing, the truth, and glory of Christ Iesus.

^(k) The courage of the Apostles, & of Apostolicall men.

Pilate, was a prophane, and foule person, for he was a sinnefull and an vnbelieuing man. But of the other proclaymers of this word, *Behold the man*, I say prophetizeth ^(l) saying, *How beautifull vpon the mountaynes be their feet, who preach the good newes of peace, and of benediction, and who say, In Sion thy God shall raigne*. The God of Sion, is Christ Iesus; in whose person *David* prophetizeth saying, *I am made King, by the handes of God ouer Sion, that holy mountaine of his, preaching his commandments*. And this King, who preacheth the Fathers commandment (which is the word of the Holy Ghospell) began to raigne in *Sion*; and he was receaued vpon *Palme-Sunday*, for the King of *Israel* in the Temple, which was placed vpon

^(l) Isa. 52.

Psal. 2.

Cccc

Mount

Mount *Sion*. And to the end we may vnderstand, that this Kingdome was to be, ouer spirituall things; it is said, by *Dauid*, that he was made King ouer Mount *Sion*; which is the mountain, where that *Temple* stood, wherein the worship of God was performed. And (m) afterward, when vpon the same Mount *Sion*, our Lord sent the *Holy Ghost* vpon his disciples, and he was preached publicly in the midst of *Hierusalem*, and in the eares of the High Priests, and Pharisees; and when, by the first sermon of S. *Peter* (n) vpon the point of three thousand men were conuerted; then was this Kingdome of his increased. And when more people were yet cōuerted, the *Apostles* did preach and say to *Sion*, *Thy God shall raigne*. As if a man had sayd, *Though yet, this Lord of ours, be knowne but by a few; yet shall his kingdome euer go increasing, till such tyme, as that at the end of the world, he may raigne ouer all men; rewarding the good with mercy; and punishing the wicked, with the iron-rodde, of his rigorous iustice.*

(o) If a preacher will profit others, he must begin with himselfe.

(p) *Isa. 51.*

This is the voyce of the preachers of Christ, which saith, *Thy God shall raigne*. And (o) because Christ raigneth not in the hart of an vncleane person (for as much, as sinne raigneth therein) it is not fit that he should preach the Kingdom of Christ to others, who will not giue him leaue to raigne in his owne soule. Therefore is it, that *Isay* (p) sayth, *The feet of such as preach peace vnto vs, are beautifull*. By the feet which are to be beautifull, are signified the desires of the soule. And therefore

Christ

Christ would not haue the *feet* of those *preachers* couered with *shoes*, on (q) the vper part, because (q) These God doth place the beauty of them in publike, are Sandalles which still are vsed, by many holy Orders in the Catholique Church. for the example of many. But yet, whosoever hath his feet cleane, is to be very carefull not to thinke, that himselfe made them so; but he must giue thanks to him, that washt the feet of his disciples, with visible water, vpon Holy Thursday; and who washeth the soules, of all them, which euer come to be washed, with his sacred bloud.

It was not therfore reason, that so cleane a king as *Christ* was, should be proclaimed by such a filthy mouth as that of *Pilate*; or that there should be, but such a proclaimer, as could speake no louder, (and who was but one) to publish a spectacle, wherein so many, and so great wonders, were to be declared, as were, in *Christ*; when he was brought forth, to be seene by the people. And though (r) *Pilate*, might conceaue, that quickly, there would be no more thought of *Christ*; nor any, that would haue compassion of him; yet God ordained, that instead of those few, who did spit vpon him, there might be, & may be, & shalbe, many, who are with reuerence to adore him. And that, instead of them who, for the loathsomnesse of the spectacle could not endure to look vpon him; there should be many, who might ioy in beholding that most blessed face, as a most pure, and perfect glasse, though it were placed, vpon a (*s*) *Crosse*. And instead of thē, who thought him to deserue, all that which he suffered, there should of,

(r) The difference betweene a *Pilate*, and a pious *Christian*.

(s) The place of the greatest reuerence, that could be thought.

be so many, who might confesse, that he committed no euill for which he ought to suffer; but only that themselves had sinned; and that he suffered for the loue of them. And lastly, if their cruelty were so great, as not to haue compassion of him; but demanded, that he might be murthered vpon the *crosse*; God was pleased, that there should be many, who would desire to dye for Christ; and who with all their soules would say, I see (1) O thou my friend, that thou art wounded, and full of payne, and I would to God I could suffer it for thee. Let not therfore *Pilate* thinke, that he dressed Christ so, in vayne; though he could not moue them, who then were present to compassion; since now, so many, vpon the remembrance of those afflictions of Christ, haue so great pittie of him; that in their harts, they are scourged, & crowned, and crucified together with him; as *S. Paul* affirmeth, both of himselfe, and, in the person, of many others.

(1) The wordes of a soule, which is the spouse of Christ our Lord.

C H A P. CXII.

How great reason it is, that we should behold this man Christ, with those eyes, wherewith many of them to whome the Apostles preached, did behold him: that so we may grow beautifull. And that this beauty is giuen vs, through his grace, and not through our owne merits.

A Most reasonable thing it is, *O Virgin*, that these motiues, which are so pregnant; and these

these examples which are so full of life, should moue thee (thou hauing first, cast away all tepidity) to fixe him in thy hart, with a profound, and cordiall loue, who, so much to his torment, was placed, & nayled, vpon the *Crosse*, for thee. And that thou be none of those hard-harted persons, who heard those wordes spoken in vayne; but of those others, to whome the hearing thereof, hath beene a cause of saluation. Be none of them, who had not the grace to esteeme that, which was present to them; but of those others, in whose person, *I say sayth, We desired to see him; for many Kinges, and Prophets, haue desired, to see the face, and to heare the voyce of Christ our Lord.*

Behold (a) therefore, *O Virgin, this man, Christ Iesus*, who is published by the voyce of one, that is not worthy to proclaime him thus. *Behold this man*; that thou mayst then come to heare his wordes, for he is that *maister*; which the Father gaue vs. *Behold this man*; that thou mayst imitate his life; for there is no way, whereby thou canst be saued, but he. *Behold this man*; that thou mayst haue compassion of him; for he was brought to such a passe, as might haue mooued, euen his enemies to compassion. *Behold this man*, to lament ouer him; for it is we, who by our sinnes, haue brought him, to the case he is in. *Behold this man*; that thou mayst loue him, for he hath suffered infinitely for vs. *Behold this man*; that thou mayest beautify thy selfe by him; for in him, thou shalt find all the colours of beauty, that thou canst desire.

(a) How necessary it is for vs to behold Christ our Lord, crucified.

fire. *Red*, by the new buffetts which they gaue him; *Blue*, by those which he had receiued the night before; *Yellow*, by the abstinence of his whole life, and by the affliction which he had passed through, in that night. *White*, by the spittle which they had discharged vpon him; and *Blacke*, by those blowes, wherewith they had new moulded his sacred face; his cheekes all swelled, and

(b) *Isa. 50.* of as many colours as those wretches could paint vpon them. For *Isay* (b) prophesied thus, in the person of *Christ*, *I gaue my cheekes to those that would pull them; and my body to them that would afflict it.* What waters, what enamells, what white, and red, mayest thou find heere, wherewith to beautify thy selfe, if, by thy negligence, thou leaue them not.

(c) *It is not with sayth alone, that we must looke vpon our Lord, but with faith & loue.* Behold this man, O Virgin; for whosoever beholdeth him not, shall not escape from death. For, as *Moyse* did exalt the serpent in the desert vpon a staffe, that they who were wounded, might recover by looking on it, and those others, dye, who did not looke; so (c) whosoever shall not looke with faith, and loue, vpon *Christ*, (who is placed vpon the wood of the *Crosse*) shal dye for euer. And, as I told thee before, that we must beseech the Fa-

(d) *Christ our Lord is not only, the Christ of God, but of vs also.* ther by saying, *Looke, O Lord, vpon the face of thy Christ*; so also doth the *Eternall Father* comaund, and say to vs, *Looke O man, vpon the face of (d) thy Christ*; and if thou wouldst haue me looke vpon his face, to pardon thee; looke thou vpon his face, that, by him, thou mayest desyre me, to giue thee pardon.

In (e) the face of Christ, our Mediatour, the Fathers fight, and ours doe come to meete. There, do the beames of our *believe*, and *loue*; there do the beames of his *grace*, and *pardon*, determine themselves. *Christ*, is called the *Christ* of the Father, because the Father engendred him, & gaue him what he hath. And *Christ* is called our Christ, because he offered himselfe for vs, bestowing vpon vs all his merits. *Behold therefore, the face of thy Christ*; believing in him; confiding in him; and louing him; and all others, for him. *Behold the face of thy Christ*, by meditating on him; and by comparing thy life with his; that so, as in a glasse; thou mayest see thy faultes; and how far thou art off, from him; & so knowing the sinnes which *deforme* thee, thou mayest take, of his tears, & of his blood, which streame downe, ouer that *beautifull* face of his; and, with griefe, mayest wash away those spots, and so thou mayst become *beautifull*, and *iust*. But as the *Iewes* tooke off their eyes from Christ, because they saw him so ill handled; so doth Christ take his eyes off, from that soule which is wicked, and which as leaprous, is abhorred by him.

But when he hath *beautified* it, by the *grace* that he gained for it, by his afflictions, he placeth his eyes vpon it, saying; *How* (f) *beautifull art thou O my Friend, how beautifull art thou*. Thyne eyes, are as of a *dove*, besides that, which is hidden within. He saith, two seuerall times, *That she is beautifull*; because (g) she must be so, both in *body*, and

(e) The great God and this wretched man, can only be made to meet in Christ our Lord,

(f) Cant. 4.
(g) The soule that serueth God must haue, both good desires, & good deeds.

and soule; *within*, by desires, and *without*, by deeds. And because that which is within, is to exceed that which is without; he therefore saith, *Besides that, which is within*. And for that, the beauty of the soule, as S. Augustine saith, doth consist in loving God, he therefore saith, *Thyne eyes, are as of a done*. Whereby is noted, that sincere, and amorous intention, which only aymes at the pleasing of God, without any mixture of proper interest.

Then, *Behold thou Christ*, that Christ may *behold thee*. And (h) as thou must take heede of thinking, that he had done any thing for which he might deserue, to take vpon him, the shew of being *deformed*; so be sure, thou haue no imagination, that thou hast deserued the *beauty*, which he gaue thee, of meere *grace*. For without any obligation, did he vest himselfe with our *deformity*; and without any obligation, but of meere *grace*, he hath apparailled vs with his *beauty*. Of such men, as thinke that the *beauty* which they haue in their soules, they haue of themselves, God saith by (i) Ezechiel, *thou wert perfected by the beauty which I had placed vpon thee; and yet hauing confidence, in that beauty (k) of shine, thou didst commit fornication, in thyne owne name; and thou didst expose thy selfe in that sinne to all such as passed by, to be made theirs*. This God doth say; For when a soule, ascribeth to her selfe, the *beauty of Iustice*, which God gaue her; she doth, after a sort, commit fornication with her selfe. For as much as,

(h) We must giue all glory to God; & take the shame to our selues.

(i) Ezech 26.

(k) As if it had beene his owne, & not only imparted by God.

she

she desireth to ioy in her selfe, and not in God, who is her true *spouse*; and from whome she hath all her being *beautifull*; and she resolueth rather to glory in her owne name, (which is *to commit fornication in that name*) then to glory in God, who gaue her that which she possesseth.

For this cause, doth God, with great reason, take away the *beauty* which he gaue her; since she rebelled from him, by occasion thereof. And because this vaine and wicked complacence, which she taketh in her selfe, is *pride*, and the beginning of all mischeife; therefore it is said, *Thou didst offer thy selfe, in the way of fornication, to euery passenger*. For (1) the proud man, leaning & resting vpon himself (who is but a meere vanity) is carried away with euery winde, & taken prisoner by euery sinne, that passeth by; and that, most iustly; because he would not humble himselfe so, as to be established, by putting his confidence in God. *Behold therefore this man* Christ Iesus in himselfe; and *behold him*, in thy selfe. In thy selfe, that so thou mayst see, who thou art. In himselfe, that so thou mayst see, who he is. Those ignominies, and abasements of his, thou didst deserve, and therefore they are thyne; The good which is in thee, is his; and he gaue it, without any merit in thee.

(1) A iust punishment.

CHAP. CXIII.

Wherein is prosecuted, the way that we are to take in beholding of Christ; and how he is beautifull in all thinges; and that those thinges, which in our Lord seeme vgly, to the eyes of flesh & bloud (such as are troubles, and torments) be of great beauty.

IF thou know how to make the right vse of that which hath been sayd, thou wilt employ all thy intention, in *beholding* this Lord of ours, with thy spirituall eyes; & thou wilt find it to be of more profit to thee, then if thou didst see him, with the only eyes, of flesh and bloud. For to these eyes, Christ was made *deformed*; but in the eyes of *fayth*, he was full of *beauty*. *I say sayth*, That, to the eyes of the body, *his face was, as if it had beene hidden*; but (a) nothing is hidden, from the eyes of *fayth*; but like the eyes of a Leopard (which looketh as it were through walles) they passe through all exterior impediments; and striking in, they find diuine strength, vnder that humane weaknes; and vnder contempt and dishonour, they find *beauty with glory*. So that the wordes which *I say* sayd. *We saw him, and he had no beauty*, were spoken in the person of such, as beheld him, with the only eyes, of their body.

(a) How cleare and piercing are the eyes of *Fayth*.

But

Burthou, O *Virgin*, take in thy hand, the light of *faith*, and looke further in; and thou wilt perceauē, that he who comes forth, in likeness of a sinner, is both iust, and a iustifyer of sinners; and that he, who is murthered, hath in him the innocency of a lambe. And he that hath his face all discoloured, is of himself most *beautifull*; and did but dresse himselfe so, for the making of them *beautifull*, who were *deformed*. And (b) how much the more, the *spouse* doth suffer, and abase himselfe for his *fellow-spouse*; so much the more is she to exalt him; and how much the more he cometh wounded, and steeped, as it were, in sweat & bloud; so much the more *beautifull* is he, in her eyes; considering the loue wherewith he resolved to suffer those afflictions for her. And in fine, it is cleare, that if we ponder the cause, why Christ tooke vpon him this *deformity*, so much the more *beautifull* will he seeme to be, as he shall seeme to be more *deformed*.

(b) There is nothing that ouercome to enamour a soule vpon the beauty of christ our Lord, as to consider, that our finnes and his loue, did cause his deformity.

Tell (c) me therefore now, if the first condition of *beauty*, were hidden in him; when being rich, and abundant, he abased himselfe, to the want of many thinges; what cause can be assigned thereof, but that he did it to prevent e- uery want of ours. And (d) if he grew to seem vnlike the *image* of his *beautifull Father*; it was for no other reason, but because the *Father*, resolved not to giue vs *beauty*, but by the sonnes taking vpon him, our *deformity*. And (e) if the third condition, which is *light* or *heat*, did hide it selfe

(c) The foure conditions of beauty recapitulated. The first. (d) The second. (e) The third.

from that sacred face, which was obscured, and mortified; and those bright shining eyes were darkned, when he was dying, and after he was dead; why was it, but to give *light*, & to put a lively colour vpon our obscurities. According to that which himselfe figured, when, of *spittle* (which signified himselfe, as God; and of *earth* which signified his *humanity*) he made *durt* (which signified his contumelious passion) and so the blind man (who signified, mankind) receaved sight?

(f) The
fourth
condition
of beauty.

(g) 4. Reg.
4.

And (f) if, when he made himself man, and that, the most abased of men, he hid the fourth condition of *beauty*, which is to be *great*; why was it, but to make his greatnesse stick to vs, by conforming himselfe to our littlenesse, as it was figured, in the great (s) *Elizans*. Who, to reuiue the little boye, that was dead, did shrinke vp into the making of himselfe, a iust measure, for the other; and so he restored him, to life? For, if as *Saint Augustine* sayth, *by louing of God, we are made beautifull*, it is cleare that we are made more beautifull, by actes of greater loue. Now wherein did *Christ Iesus*, so much shew the loue which he carryed to his *Father*, as in suffering for his honour, as himselfe hath sayd; *That*

(h) This
is excel-
lently, &
most truly
inferred.

the world may know, that I loue the Father: rise vp, let vs go hence. But whither went he? It is euident, that he went to suffer. And (h) therefore, since so much the better as a worke is, so much is it the more *beautifull* (for good is faire; & bad is foule) it is plaine, that the more *Christ*

lus-

suffered, so much the better was his worke . And therefore, the more abased, and deformed he seemed ; the more *beautifull* he is, in the eyes of such as know him . For he was not obliged to what he suffered , but he endured it for the honour of his Father , and for the good of vs .

These , are then the eyes, wherewith thou art euer to *Behold this man*, that he may euer seeme *beautifull* to thee , as indeed he is . As also , to the end, that *Pilate* may know in hell, (where he now remaines) that God doth giue a kind of eyes to Christians , wherewith (they, looking vpon Christ) he appeareth so much the more *beautifull* to them , as he endeauored to *deforme* him . And now heare, how all this is said by (i) *S. Augustine* . Let vs loue Christ ; and if we find any thing in him , that is deformed , (though he found many deformities in vs, (and yet vs he loued) but still I say , if we finde any thing deformed in him , let vs not loue him . For whereas he was apparailled with flesh , for which it is said of him , We saw him, and he had no beauty ; if thou consider the mercy , wherewith he became man , he will then appeare *beautifull* in thine eye . For that which I say (k) said, we saw him, and he had no beauty ; he said, in the person of the Iewes . But why did they see him without beauty ? because they saw him not, with understanding ; But they who understand , that the Word is made man , doe hold it for a high point of beauty . And so it was said, by one of the (l) friendes of the spouse, I glory in nothing but in the Crosse of our Lord Iesus

(i) S. Augustine was able to say this and more for in another place he affirmeth of himselfe that God had shod his hart quite through, with the loue of him.

(l) The great S. Paul.

Christ. Doth it seeme a small matter to thee, O Paul, that thou, art not ashamed of the dishonours of Christ, but that further, thou wilt needes glory in them? But yet agayne, Why had Christ no beauty? Because Christ crucified, is a scandal to the Iewes, and seemeth folly, to the vnbelieuing Gentills. But now, on the other side, How can Christ be said to haue had any beauty, vpon the Crosse? How, but because the thinges of God ^(m) which seeme folly, are more full of wisdom, then the wisdom it selfe, of all mankind. And the thinges of God, which seeme weake, are more stronge, then the strength, of all mankind. And since this is true, let Christ thy spouse appeare beautifull in thine eye, since God is beautifull; and that he is the Word of his Father. Beautifull he also was, in the wombe of his mother, where he tooke his Humanity without losse of his Diuinity. Beautifull, was the Word, when he was borne an infant; for although he were an infant that spake not; yet euen whilst he sucked, and when he was carried, in his Mothers armes; the heauens did speake; the Angells sung his praises; the starre lead on the three wise Kinges; and he was adored by them in the manger, where he was layed, as the food ⁽ⁿ⁾ of innocent, and quiet beastes. Beautifull then, he is in heauen; Beautifull, vpon earth; Beautifull, in the wombe of his Mother; Beautifull, in her armes; Beautifull, in miracles; Beautifull, in those scourges; Beautifull, when he inniteth vs to life; Beautifull, in despising of death; Beautifull, in leauing his soule, when he expired; Beautifull,

(m) God
is infinite
in all
thinges.

(n) Men
who haue
mortify-
ed affecti-
ons; and
to such
our Lord
becometh
food, af-
ter an ad-
mirable
manner. It
is S. Au-
gustine
who spea-
keth thus.

autifull, when he tooke it againe in his resurrection;
 Beautifull, in the Crosse, and Beautifull in the se-
 pulcher; Beautifull, in heauen; and Beautifull, in
 the understanding of man, on earth. He is in fine the
 true, and soueraigne Beauty, and Iustice. All this
 S. Augustine saith.

And certainly, if thou wilt behold Christ
 our Lord, with such eyes as these, he will not
 seeme deformed to thee; as he did, to those carnall
 persons, who put reproach vpon him, in the pas-
 sion. But as it hapned to the holy Apostles, who
 (o) beheld him in Mount Thabor, his face will seeme
 to thee, as bright as the Sunne; and his garments, as (o) Luc. 9.
 white as the snow; yea so white, as S. Marke re-
 cordeth, That no earthly Dyer, could haue raised
 them, to such a height of whitenesse. Which signi- (p) A
 fyeth, that we, who are the (p) garments of noble and
 Christ (because we go round about him (and be- comfortable
 cause we adorne him, by belieuing and louing & ap-
 praising him) are so whitened by him, as that no plication,
 man on earth, could haue giuen vs that beauty of of that
 grace, & iustice, which he gaue vs. Let him seeme place of
 to thee, as a Sunne; and the soules redeemed by (q) The
 him, to be white as snow. Those soules I say, precious
 which confessing, and with griefe abhorring, bloud of
 their owne deformity, desire to be beautified in our Lord
 this (q) Piscina, or Poole, of the bloud of our Savi- Iesus, is
 our; from whence they issue out, so beautifull, so that only
 iust, and so rich, through the grace and other gifts true Pisci-
 which they receyue by him, that they are able to na, which
 enamoure, euen the very eyes of God. So that is able to
 these recouer vs
 out of all
 diseases.

these wordes afore said, may be sung, with great
joy, and much truth, *The King will desire thy bea-*
uty.

FINIS

THE

THE
TABLE OF CHAPTERS,
Conteyned in this Cabinet.

CHAP. I. *Wherein is treated, How necessary it is for vs, to giue care to God; & of the admirable Language, which our first Parents spake, in the state of Innocency: Which being lost by Sinne, many ill ones, did succeed in place thereof.* pag. 1.

Chap. 2. *That We must not hearken to the Language of the World, and Vaine-glory; And how absolute dominion it exerciseth ouer the hartes of such as follow it; and of the punishment that they shall incurre.* pag. 4.

Chap. 3. *Of what remedies We are to serue our selues, towards the contempt of the Vayne-glory of the world; And of the great force, which Christ our Lord doth giue, for the ouercomming thereof.* pag. 8.

Chap. 4. *In what degree, and to what end, it is lawfull for a man to desire Honour in the world; and of the extreme danger which there is, in holding places of Authority, and Commaund.* pag. 13.

Chap. 5. *How much We ought to fly from the pleasure of flesh and bloud; and what a most dangerous Enemy this is: & of what helps We are to serue our selues, for the subduing thereof.* pag. 20.

Eccc

Chap. 6.

THE TABLE

Chap. 6. Of two causes that there are, of sensuall temptations; & what meanes we must vse against them, when they rise, from the Malice of the Diuell. pag. 25.

Chap. 7. Of the great peace, which our Lord God giueth to them that fight manfully against this Enemy; & of the much that it importeth vs, for the ouercomming of him, to fly from familiarity with women. pag. 30.

Chap. 8. How the Diuell, useth to deceaue spirituall men, by meanes of this enemy of our Flesh, and Bloud; & of the course that we are to hold, in keeping our selues from error. pag. 33.

Chap. 9. That one of the principall remedies for the conquering of this Enemy, is the exercise of deuout and feruent Prayer, whereby we many find gust in diuine considerations, which maketh vs abhorre all worldly pleasures. pag. 39.

Chap. 10. Of many other meanes, which we are to vse when this cruell Enemy doth assault vs, with his first blowes. pag. 44.

Chap. 11. Of other meanes, besides the former, whereby some grow to loose their Chastity; that we may fly from them, if we also will not loose ours; and by what meanes we may strengthen our selues. pag. 49.

Chap. 12. That God useth to punish such as are proud, by permitting them to loose the treasure of Chastity, thereby to humble them; and how necessary it is to be humble, for the ouercomming of the enemy to this vertue. pag. 55.

Chap. 13. Of two other dangerous meanes, which are wont to make way for the losse of Chastity, in such as endeavour not to annoyd them. pag. 60.

Chap. 14.

THE TABLE.

Chap. 14. *How much we ought to fly from the vaine confidence of obteyning victory against this enemy, by our owne only industry, and labour; and that we must vnderstand it, to be the giift of God; of whom, it is to be humbly asked; by the intercession of the Saintes; and in particuler of the Virgin, our Blessed Lady.* pag. 63.

Chap. 15. *How our Lord disposeth not, equally of the giift of Chastity, vnto all; because to some, he giueth it only in their soules; and of the great profit which the temptations against Chastity, do bring, if they be well borne.* pag. 67.

Chap. 16. *How the giift of Chastity, is graunted to some, not only in the interiour part of the soule, but in the sensuall part also; & this, after two manners.* pa. 71.

Chap. 17. *Wherein he beginneth to discourse of the languages, spoken by the Diuell; & how much we ought to fly them; & that one of them, is to make a man proud, & so to bring him to great mischeife and errour; and of the meanes, how to auoyd this language of Pride.* pag. 77.

Chap. 18. *Of another snare all contrary to the former, which is Despaire, whereby the Diuell procureth to conquer Man; and how we shall carry our selues against him.* pag. 87.

Chap. 19. *Of the much which God the Father gaue vs, in giuing vs Iesus Christ, our Lord; & how thankfull we ought to be, & to help our selues by this fauour; and to strengthen our selues thereby, for the excluding of all desperation, wherewith the Diuell is wont to assault vs.* pag. 91.

Chap. 20. *Of some meanes, which the Diuell useth*
Ecco 2
against

THE TABLE.

against the remedy that is spoken of, whereby to fright vs; & how for this, we must not faint; but animate our selues the more, considering the infinite mercy of our Lord. pag. 96.

Chap. 21. He proceeds in the discourse of Gods mercy, which he sheweth to them that cordially aske pardon. This is a consideration, of power to conquer all Despaire. pag. 100.

Cap. 22. Where he prosecutes the treaty of the mercy of God, which he useth towards vs; his Maiesly overcoming our enemyes, after an admirable manner. pag. 106.

Cap. 23. Of the great mischeife which despaire doth worke in the soule; and how we must overcome this enemy, with spirituell alacrity, and diligence, and seruour in the seruice of God. pag. 110.

Chap. 24. Of two remedies for the getting of Hope, in the way of our Lord; and that we must not turne coward, although the remooue of the temptation be differred; and how there be certayne hartes, which know not how to be humbled, but by the knocks of tribulation; and therefore, that they must so be cured. pag. 118.

Chap. 25. How the Diuell procureth to draw vs to despayre, by tempting vs, against fayth, and the diuine mysteries; and of the remedies that we must vse, against these temptations. pag. 122.

Chap. 26. How the Diuell endeauours, by meanes of the aforesaid temptations, to remooue vs from our deuotion and good exercises; & that our remedy is, to increase therein; laying aside all superfluons desyre of feeling spirituell sweetnesse in the soule; and to what end these also may be desired. pag. 126.

Chap. 27.

THE TABLE.

Chap. 27. That the conquest of these temptations; doth consist more in having patience to beare them; and in the hope of the fauour of our Lord; then in procuring forcibly that they may not come. pag. 132.

Chap. 28. Of the great remedy which groweth against these tentations, by seeking a wise and well experienced ghostly Father, who must be entirely informed and credited; and how the ghostly Father ought to proceed with such persons; & of the fruit which riseth from these temptations. pag. 135.

Chap. 29. How the Diuell procureth, by exterior meanes, to make vs giue ouer good exercises; And how we must strengthen our hart by confidence in our Lord, for the ouercomming of him; And of other things, which help to free vs from this feare; and of the fruite of this temptation. pag. 139.

Chap. 30. Of many reasons which there are, why we must hope that our Lord will deliuer vs, out of all tribulation, how greiuous soeuer it be; & of two significations, which this word Belieue, may be accounted to haue. pag. 150.

Cap. 31. That the first thing which we are to heare, is diuine Truth, by meanes of Faith, which is the beginning of all spirituall life; and which teacheth vs so high things, as that they exceed all humane discourse. pa. 159.

Chap. 32. How agreeable to reason it is, to beliene the Mysteries of our Fayth, although they exceed all humane reason. pag. 163.

Chap. 33. Of, how firme, and constant, and authorized witnesses, our faith hath had, who haue giuen their lines for the truth thereof. pag. 166.

Eccc3

Chap. 34.

THE TABLE.

Chap. 34. That the perfect life of such as have believed our fayth, is a great testimony of the Truth thereof; and how farre Christians have exceeded all other Nations, in goodnesse of life. pag. 169.

Chap. 35. That the very conscience of him, that desyeth to obtaine vertue, doth testify, that our Faith is true; and how the desire of leading an euill life, doth both procure the loosening of Faith, & hinder the getting it. pag. 175.

Chap. 36. That the admirable change which is made in the hart of sinners, and the great fauours which our Lord doth do them, who follow him with perfect vertue, and do call vpon him in their necessities, is a great testimony to the truth of our Fayth. pag. 179.

Chap. 37. Of the many, and great good things, which God worketh in the soule that followeth perfect vertue; & that this is a great prooffe, that our Fayth is true; because that, did teach vs meanes, how to obtaine those graces. pag. 183.

Chap. 38. That if the power & greatnes of the worke of Believing, be well pondered, we shall find great testimony, to proue, that it is much reason, that the vnderstanding of man do serue God, by imbracing of Fayth. pag. 188.

Chap. 39. Wherein answere is giuen to an obiection which some make against our Fayth; by saying, that God teacheth things, which are too high. pag. 191.

Chap. 40. Wherein answere is made to the who obiect against the receauing of Fayth, that it teacheth meane, and low thinges of God; and how in these meane thinges which God teacheth, most high glory is contayned. p. 193.

Chap. 41.

THE TABLE.

Chap. 41. That not only the glory of our Lord doth shine in the humble things, of God, which our Faith teacheth; but also our owne great profit, our strength, and vertue. pag. 200.

Chap. 42. Wherein it is proued, that the Truth of our Fayth is infallible, as well in respect of them that haue preached it, as of them who haue receaued it; and of the manner how it was receaued. pag. 203.

Chap. 43. That such is the greatnesse of our Fayth, that none of the aforesayd motives, nor any other, that can be deliuered, are sufficient to make a man belieue with this diuine Fayth; vnles our Lord doe incline a man to belieue by particuler fauour. pag. 207.

Chap. 44. That we must giue our Lord great thanks, for the giift of Fayth; and that we must vse it, to the end for which it was giuen; in such sort, as that we attribute not that to it which it hath not; and what both the one, and the other is. pag. 214.

Chap. 45. Why our Lord did resolue to saue vs, by the means of Fayth, and not of humane Reason; & of the great subiection which we must yield to those things which our Fayth doth teach; & of the particuler deuotion which we owe, in especiall manner, to that which our Lord Iesus taught vs by his owne sacred mouth. pag. 223.

Chap. 46. That the holy Scripture must not be declared by what sence one will; but by that of the Church of Rome; and where that declareth not, we must follow the vniforme exposition of the Saints; And of the great submission, and subiection, which we must performe to this holy Church. pag. 227.

Chap. 47. What a terrible chastisement it is, when God

THE TABLE.

God permitteth men to loose their Faith; and that it is iustly taken away from them, that worke not, in conformity of what it teacheth. pag. 232.

Chap. 48. Wherein the former discourse is more particularly prosecuted; and it is declared what dispositions are requisite, for the beginning to read, and understand the diuine Scriptures, & the holy Doctours. pag. 237.

Chap. 49. That we must not grow in pride, for not hauing lost our Faith, as others haue done; but rather we must be humble, with feare; and the reasons which we haue for being so. pag. 244.

Chap. 50. How some vse to be much deceaued, by giuing credit to false Reuelations; and it is particularly declared, wherein true liberty of spirit doth consist. pag. 249.

Chap. 51. Of the way wherein we are to carry our selues, that we may not erre by such illusions; and how dangerous the desire is of Reuelations, and such things as those. pag. 256.

Chap. 52. Wherein some signes are giuen of good, & bad, or false Reuelations, or Illusions. pag. 260.

Chap. 53. Of the secret pride, whereby many vse to be much deceiued in the way of Vertue; and of the danger that such are in, to be ensnared by the illusions of the Diuell. pag. 264.

Cap. 54. Of some propertyes which they haue, who we sayd to be deceaued in the last Chapter; & how necessary it is to take the opinion of others; and of the mischief that men are brought to, by following their owne. pag. 267.

Chap. 55. That we must fly fast from our owne opinion; & chuse some person to whome for the loue of God, we

THE TABLE.

we must be subiect, and be ruled by him, and what kind of man he must be, and how we must carry our selues with him. pag. 274.

Chap. 56. Wherein he beginneth to declare the second word of the verse, and how we are to consider of the Scriptures; and how we must restrain the sight of our eyes, that we may the better see with those of our soule, which the freer they are from the sight of creatures, the better shall they see God. pag. 279.

Chap. 57. That the first thing which a man must see, is himselfe; of the necessity which we haue of this knowledge, and the inconueniences that grow upon vs, through want thereof. pag. 284.

Chap. 58. That we must be diligent to find out the knowledge of our selues; & by what meanes this may be done; & that it is fit for vs to haue some priuate place, into which we may dayly retire our selues for a tyme. 291.

Chap. 59. Wherin he prosecuteth the exercise which conduceth to the knowledge of ones selfe; and how we are to profit in the vse of reading, & of Prayer. pag. 296.

Chap. 60. How much the Meditation of death, doth profit towards the knowledge of a mans selfe; and of the manner how it is to be meditated, for as much as concerneth the death of the body. pag. 299.

Chap. 61. Of that which is to be considered in the meditation of Death, about that which shall happen to the soule; that so we may profit the more, in the knowledge of our selues. pag. 302.

Chap. 62. That the dayly examination of our faults, helpeth much towards the knowledge of our selues; & of other great benefits which this practise of Examen doth bring; and of the profit which commeth to vs, both

THE TABLE.

by the reprehension of others, and those also which our Lord doth interiourly send us. pag. 308.

Chap. 63. Of the estimation which we are to make of our good works, that we may not fayle thereby, in the knowledge of our selues, and of true Humility; and of the meruailous example, which Christ our Lord doth giue us, for this purpose. pag. 313.

Cha. 64. Of a profitable exercise of knowing the being which we haue in Nature, that by it we may obtayne Humility. pag. 316.

Chap. 65. How the exercising of our selues in the knowledge of the supernaturall being which we haue of grace, doth serue towards the obteyning of Humility. pag. 321.

Chap. 66. Wherein the aforesaid exercise, is prosecuted in particuler manner. pag. 326.

Chap. 67. Wherein he prosecuteth the former exercise: and of the much light which our Lord is wont to giue by meanes thereof, whereby they know the greatnes of God, and as it were the Nothing of their listners. pag. 332.

Chap. 68. Wherein he beginneth to treat of the consideration of Christ our Lord, and of the mysteries of his life and death, and of the great reason we haue to exercise our selues in this consideration; and of the great fruites which grow from thence. pag. 336.

Chap. 69. Wherein he prosecuteth, that of the former Chapter; & pondereth this passage of the Canticles, in contemplation of the passion of Christ. pag. 343.

Chap. 70. That the exercise of prayer, is most important; and of the great fruit which is reaped thereby. pag. 350.

Chap. 71.

THE TABLE.

Chap. 71. That the penance due to our sinnes must be the first pace, whereby we come to God; conceauing true griefe for them, and making true Confession thereof, and satisfaction. pag. 361.

Chap. 72. How the second pace towards the bringing vs to God is the giuing of thanks which we owe him, for his hauing so deliuered vs; and of the manner how this is to be done, by meanes of diuers Mysteries of the Passion, which are to be meditated, in diuers dayes. pag. 363.

Chap. 73. Of the way which we are to hold in the consideration of the life and passion of Iesus Christ our Lord. pag. 367.

Chap. 74. Wherein the way of considering the life of Iesus Christ our Lord, to the end that it may be of greater profit to vs, is prosecuted, in a more particuler manner. pag. 369.

Chap. 75. Wherein some directions are giuen for our greater profit in the aforesaid exercise of Prayer; and for the auoyding of some inconueniences, which to ignorant persons are wont to arriue. pag. 374.

Chap. 76. That the end of Meditation of the Passion is to be the imitation thereof; and what is to be the beginning, and ground, of greater things which we are to imitate. pag. 380.

Chap. 77. That the Mortification of our passions, is the second fruit which we are to draw out of the meditation of the passion of Christ our Lord; and how we are to use this exercise; that so we may gather admirable fruit thereby. pag. 388.

Chap. 78. That the most excellent thing which we are to meditate and imitate, in the passion of our Lord,

THE TABLE.

As the loue wherewith he offered himselfe to the Eternall Father. pag. 394.

Chap. 79. Of the burning Loue, wherewith Christ Iesu loved God, and men for God; from which loue, as from a fountaine, that did spring which he suffered in the exterior; and that also which he suffered in the interior; which was much more, then the other. pag. 403.

Chap. 80. Wherein is prosecuted the tendernes of the loue of Christ towards men; and of that, which caused his interior griefe; and gave him a Crosse to carry, in his hart, all the dayes of his life. pag. 409.

Chap. 81. Of other profitable Considerations which may be drawne out of the Passion of our Lord; and of other meditations which may be made vpon other points; and of some directions, for such, as cannot easily put that, which hath bin said, in practise. pag. 415.

Cap. 82. How attentively our Lord doth heare vs; & how pitiously he doth behold vs; if we manifest our infirmities to him, with that griefe which is fit; and how ready he is to cure vs, and to do vs many other fauours. pag. 420.

Chap. 83. Of two threatens, which God useth to expresse; One absolute, and the other conditionall; and of two kinds of promises, like those threats; and how we are to carry our selues when they arrive. pag. 426.

Chap. 84. What a man is, of his owne stocke; and of the great benefits that we enioy by Iesus Christ our Lord. pag. 429.

Chap. 85. How lowd Christ cryed out; and doth euer cry out for vs, before the Eternall Father: and with how great speede, his Maiesty doth heare the prayers of men; and bestoweth benefittes vpon them, by means

of

THE TABLE.

of this out-cry of his sonne. pag. 438.

Chap. 86. Of the great love wherewith our Lord doth behold such as are iust; and of the much that he desireth so communicate himselfe to creatures; and so destroy our sinne; which we must behold with detestation, that God may looke upon them with compassion. pag. 446.

Chap. 87. Of the many and great benefits which come to men, in that the Eternall Father, doth behold the face of Iesus Christ his Sonne. pag. 451.

Cap. 88. How it is to be understood that Christ is our Iustice; least otherwise we should fall into some error, by conceauing, that iust persons haue not a distinct iustice, from that, whereby Iesus Christ is iust. pag. 457.

Chap. 89. That sinne doth not remaine in iust Persons; but that the guilt of sinne, is destroyed in them; & that they are cleane, and acceptable to God. pag. 462.

Chap. 90. That the graunting, that there is perfect cleannesse from sinne, in such as are iust, by the merits of Christ Iesus, doth not only not diminish his honour, but much more declare it. pag. 467.

Chap. 91. How some passages of holy Scripture are to be understood; wherein it is said, that Christ Iesus is our Iustice; and such other propositions as that is, for the better declaration of the precedent Chapters. pa. 472.

Chap. 92. That we must fly fast from pride, which is wont to grow vp apace, by occasion of good workes; considering the much, which is merited by them; and of a particuler instruction which Christ hath giuen vs, whereby we may profit against this temptation. pag. 476.

Chap. 93. That a man being humbled and abased by the contents of the last Chapter, may enioy that greatness which our Lord vouchsafeth to impart, to the works

THE TABLE

of such as are iust, with confidence, & gratitude p. 483.

Cap. 94. That fro the loue which we beare our selues, we must draw a reason of louing our neighbours. p. 486.

Cap. 95. That from the knowledge of the loue, which Christ beareth to vs, we are to draw a reason, for louing our neighbours. pag. 488.

Chap. 96. Of another consideration which teacheth vs, in excellent manner, how we are to carry our selues with our Neighbours. pag. 491.

Chap. 97. He beginneth to create of that word of the verse which sayth, Forget thy people. And of the two sorts of men which there are; good, and bad; & of the names which are giuen to euill men, and of their seuerall significations. pag. 497.

Chap. 98. That it doth much import vs, to fly from this Citty of the wicked, which is the world; and how ill it treateth the cittizens therof; and of the sad end which they all shall haue. pag. 503.

Chap. 99. Of the vanity of being nobly borne; and that such persons must not bragge thereof, as desire to be of the kindred of Christ. pag. 512.

Chap. 100. VVherin he beginneth to declare that other word, And forget the house of thy Father. And how much it importeth vs, to fly from our owne will, in imitation of Christ our Lord; for the auoyding of those inconueniences which grow from thence. pag. 517.

Chap. 101. Of a kind of practise, in the denying of our owne Will; and of the obedience that vve owe to our Superiours, which is a way, how to obsayne the abnegation of our will; and how a superiour is to carry himselfe, with his subiects. pag. 522.

Chap. 102. That not all those thinges which we desire
fire

THE TABLE.

five to do, or demaund to haue; are to be called a mans proper will; & how we may know what our Lord demaundeth at our handes. pag. 537.

Chap. 103. Wherein he beginneth to declare that word, which sayth, And the King, will desire thy beauty. And how great a matter it is, that God should be content to place his loue, upon a man. And that this is no corporall beauty; & how dangerous such kind of beauty is. pag. 530.

Chap. 104. That the dignity of being a spouse of Iesus Christ requireth, that great care be had in all things, & of the example which they are to looke upon; both in the exterior, & in the interior of their soule; who haue a desire to enioy this dignity. pag. 538.

Chap. 105. That the dignity of this State, must not dismay Virgins; for as much as their Spouse, who is our Lord, doth giue them that, which is necessary for it. And of the aduise, by which they are to undertake it; & of the cheerefulness, where with they are to undergoe it; & of the great blessings which are contayned in it. pag. 540.

Chap. 106. Of foure conditions, which are requisite for the making of any thing beautifull; & how all of them, are nailing to a soule, that is in sin. pag. 545.

Chap. 107. How the deformity of sinne, is so wicked a thing; as that no force, or law of Nature, or of Scripture, were sufficient to abolish it; but only Iesus Christ; in vertue of whome, sinne was ever taken away, & grace was giuen. pag. 547.

Cha. 108. That Christ our Lord, taketh away the deformity of the soule, by his blood; & that it was conuenient, that rather the Sonne, should become man, then either the Father, or the holy Ghost; & of the great

THE TABLE.

great force of the blood of Christ our Lord. pag. 550.

Chap. 109. That the sacred humanity of Christ our Lord, was figured in the garment of the high Priest; & in the veile which God commaunded Moyses to make. And what that was, which Dauid begged, when he desired to be sprinkled with Hyslope, that he might so be cleansed. pag. 555.

Chap. 110. How Christ did as it were dissemble those foure conditions of his beauty; so to make vs beautifull; so which purpose there is a passage of the Prophet Ilay declared. pag. 557.

Chap. 111. Of the many & wonderfull things, which our Lord did draw out of that greatest wickednes, which they committed who murdered Christ, & of the seuerall effects which these wordes, Behold the man, being spoken by Pilate, & preached by the Apostles, have brought to passe, in the world. pag. 566.

Chap. 112. How great reason it is, that we should behold this man Christ, with those eyes, wherewith many of them, to whome the Apostles preached, did behold him; that so we may grow beautifull. And that this beauty is giuen vs, through his graco, and not through our owne merits. pag. 573.

Chap. 113. Wherein is prosecuted, the way that we are to take in beholding of Christ; & how he is beautifull in all thinges; and that those thinges, which in our Lord seeme vgly, to the eyes of flesh & blood (such as are troubles, and torments) be of great beauty. pag. 578.

FINIS.

7.
cb
cb
all
o-
bt
6.
uld
th
e-
bat
not
72.
We
nti-
our
are
78.
01
not